

Foreword

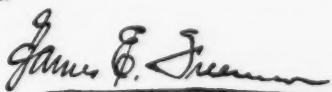


ALTHOUGH THE CATHEDRAL AGE is a comparatively new quarterly magazine, it has already won a place of distinction peculiarly its own. The fact that it deals with Cathedral building and related arts, and that it is the only magazine of its kind now published, makes it desirable that the several issues be bound in some permanent form for those who are interested in this important subject.

That there is increasing interest in Cathedral building is evidenced by the fact that at the present time the following Cathedrals are in process of construction: New York, Washington, San Francisco, Liverpool, and Victoria, British Columbia. There are other smaller buildings that are designated Cathedrals but the foregoing are monumental in character.

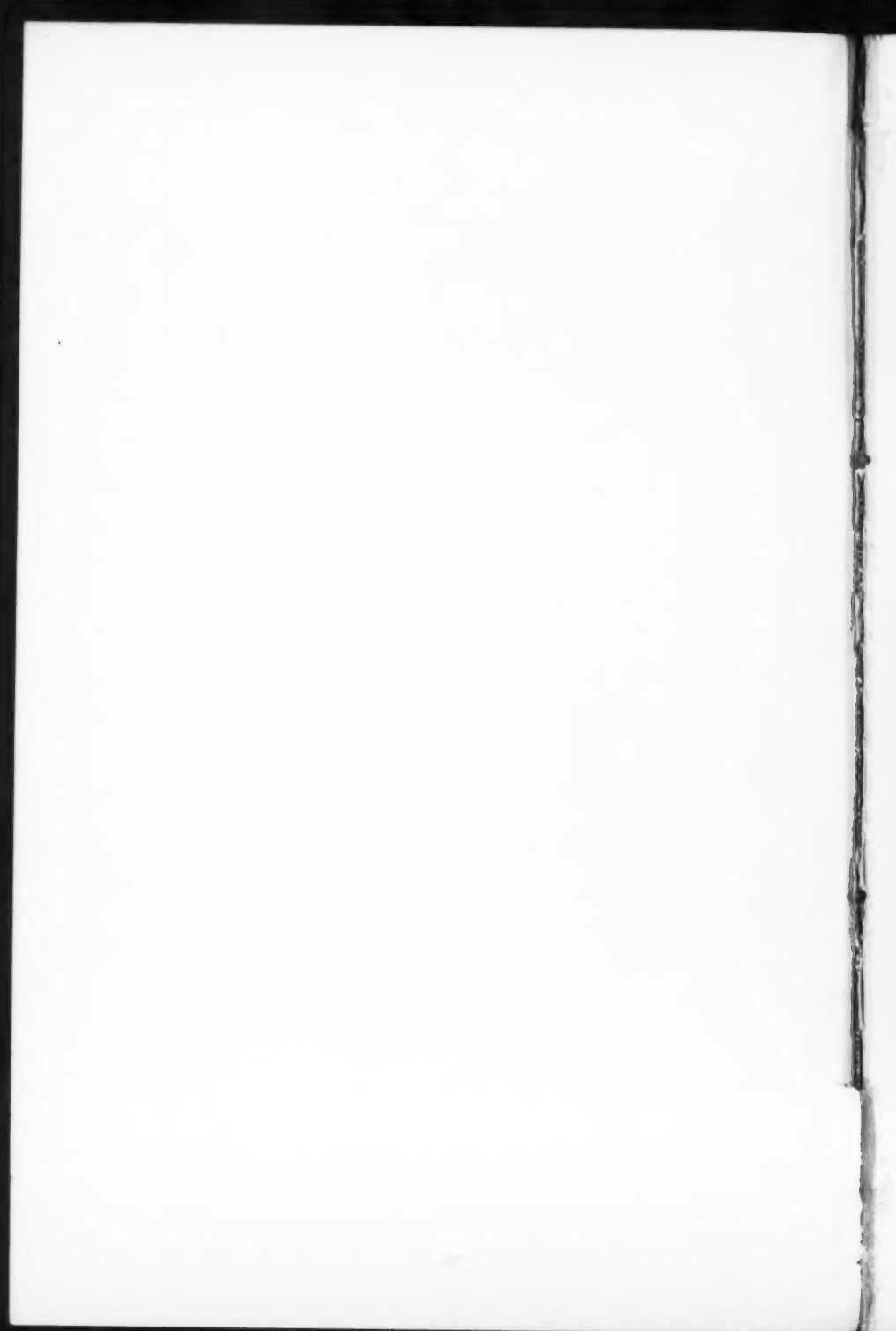
The Washington Cathedral authorities are addressing themselves, under expert advice, to the vital matters that have to do with Cathedral building, such as iconography, the manufacture of glass, together with the designing and assembling of windows, sculpture, painting, and music.

It is hoped that these bound volumes of THE CATHEDRAL AGE may serve to deepen the interest of those who are following the course of Cathedral building here and abroad.



Bishop of Washington.

EASTERTIDE
1929



The Cathedral Age



"FOR THE PALACE IS NOT FOR MAN, BUT FOR THE LORD GOD"
(I Chronicles 29:1)

Photographic study of the North Transept in the Cathedral of the Incarnation at Garden City, Long Island—"The fabric of the Cathedral is a sacrifice in that it is creating and dedicating to the worship of each and all Three Persons of the Blessed Trinity, the most beautiful and costly building that the mind of man can conceive, his hands fashion, and his substance provide"—

Easter - 1928



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(4)

The Cathedral Age

VOLUME III

Easter, 1928

NUMBER 1

EDWIN NEWELL LEWIS, EDITOR

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including THE CATHEDRAL AGE



Photo by courtesy of the Library of Congress, Division of Prints
TWO OF THE TWELVE AT DAWN ON THE FIRST EASTER MORNING

55/136

The Cathedral Age

Easter, 1928



Peter and John Running

THE frontispiece of this Easter number of THE CATHEDRAL AGE is Eugene Burnand's famous picture, now hanging in the Luxembourg, Paris, France. The artist was born in 1850 at Moudon, Switzerland. After studying architecture in Zurich, and drawing and painting in Geneva, he later worked in Paris under Gerome and in Italy. He exhibited in the Paris Salon in 1875 and since 1890 has been a member of the National Society of Fine Arts.

From landscapes he turned towards religious subjects, of which France bought two—for the Luxembourg, the "Peter and John Running," depicted in this magazine and the "Disciple at Emmaus."

To understand the picture we must realize the story of the Resurrection, as told in the Gospel according to St. John:

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

Peter therefore went forth, and that other disciple, and came to the sepulchre.

So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

Looking at the picture, we see the dawn is breaking, that wonderful golden dawn of the first Easter morning, and against its background, Burnand has portrayed Peter and John running at full speed. John's hair ripples backward, the folds of his garments accentuate the straining forward of the body. Peter's long locks are flowing in the wind as is his cloak, while his hand presses against his fast-beating heart. There is no need of legs to show the motion of the figures. It is too evident that "that other disciple" is outdistancing Peter. He is younger, his hands are clasped to his breast, not as Peter's, to help his breathing, but as if, far ahead, he is anticipating and almost praying to be allowed the joy of seeing once more his Lord and Master.

Peter, heavy and breathing hard under the strain, sees John gaining. He is afraid. Possibly he fears, to miss the ecstasy John will enjoy, or that the vision will not last until he arrives.

But above all these emotions is the mighty dominating power of love, carrying them, each in his own way, swiftly to the Master's service.



Photograph by Samuel H. Gottscho, Jamaica, N. Y.

SOUTH TRANSEPT SHOWING PART OF BAPTISTERY AT LEFT

The plan of the Cathedral is cruciform with the chancel end which is apsidal at the west and at the east end a tower surmounted by a spire rising 210 feet above the foundation. "This graceful spire with its holy cross can be seen for miles around pointing upwards to the heavens. On a clear day both spire and cross may be seen by those on shipboard as they coast along the Long Island shore bound either to or from the Port of New York."

*Gift
Genl. Sol. Thomas M. Spaulding
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The Cross Above Long Island*

By William M. Baldwin

AT the time the cornerstone of the Cathedral of The Incarnation was laid, June 28th, 1877, when at least ten thousand people were present, much comment was made in the secular and religious press both favorable and otherwise about the establishment of Cathedrals in the United States. The idea of an American Cathedral was one for which the general public was but little prepared. A cathedral was looked upon by many, if not by a majority, as fraught with great dangers, being associated in their minds with European monarchical ideas and practices. Notwithstanding this feeling, a number of the bishops of the Episcopal Church had begun Cathedral foundations, but they were little more than parish churches in which the bishop of the diocese had placed his cathedra or chair, without waiting for a cathedral church, organization, chapter or endowment.

In the latter half of the nineteenth century comparatively few people from this country had traveled in Europe and seen the great Cathedrals in England, France, Italy, Spain or elsewhere. Now when so much is known about these great churches both here and abroad, the Cathedral idea and ideals are generally accepted not only by Episcopalians but by many not members of that communion. A great Cathedral Church with its stately and well rendered services, its ably filled pulpit and its wide range of diocesan activities, lifts people out of their narrow parochial limitations and enables them to visualize more clearly their opportuni-

ties and obligations, diocesan, national and even international. The Cathedral structure itself is an outward and visible sign of diocesan existence and creates and keeps alive this larger consciousness.

A number of dioceses in which the Cathedral idea has been planted are at the present time taking active measures to advance and to build Cathedrals that in size, dignity, beauty and usefulness will be expressive of their ability and devotion. Men have always yearned to build beautiful and costly temples in which to worship, though in this age of wondrous and rapid material development their minds have been largely absorbed with temporal matters, and while much thought and huge sums of money have been spent on secular education it has been separate almost entirely from religion. Now, however, men are turning their thoughts to the fundamentals of existence and find that to worship their Creator, to practice in every day life the teachings of their Lord and Saviour Jesus Christ and to keep their minds receptive to the help of the Holy Spirit, will bring lasting satisfaction and contentment to both mind and soul.

The Cathedral at Garden City is the result of just such a cycle of development, except that it was the result of individual thought and princely generosity rather than the achievement of a large number of people working as a group. A few words as to how it happened may not be amiss. In 1869 Alexander Turney Stewart, by far the most successful merchant of his day in New York and even in this country, found that some ten thousand acres of the common lands were to be sold,

*This article on the history, plan and service of the Cathedral of the Incarnation at Garden City was written for THE CATHEDRAL AGE by Mr. Baldwin who has been for many years a devoted member of the Cathedral Chapter.

which had belonged since early Colonial times to the Township of Hempstead on Long Island about twenty miles from New York City. He promptly bought the whole tract and proceeded to lay out a new village and named it Garden City about a mile north of the village of Hempstead, which was founded in 1644. Streets were cut through, gas and water works provided, many thousands of trees set out, houses and an hotel built, and a church projected. But before all was finished he died. His widow, Cornelia M. Stewart, decided to carry out the plan and to make the church a lasting memorial to her beloved husband.

When the Right Reverend Abram Newkirk Littlejohn, the Bishop of the then new Diocese of Long Island, learned about the project to build a church, he promptly got in touch with Mrs. Stewart and her advisers and finally convinced them of the wisdom of making the proposed church the Cathedral of the Long Island Diocese of the Episcopal Church. The Bishop's advice being heeded the plans of the church were changed and enlarged and unlimited ornamentation added. So that when the building was finished it was one of the most beautiful churches in this country, though far from the largest.

The architect chosen by Mrs. Stewart and Judge Henry Hilton, who for over twenty years had been the warm personal friend and constant legal adviser of both Mr. and Mrs. Stewart, was Henry G. Harrison of New York. Bishop Littlejohn gave the most careful thought and study to everything connected with the proposed Cathedral and had many and long conferences with both Mrs. Stewart and Judge Hilton, and no doubt with the architect as well. To the Reverend Dr. Thomas Stafford Drowne, a warm personal friend of Bishop Littlejohn, was entrusted much of the detail in connection with the stained glass. Dr. Drowne being

a man of broad culture, refinement and artistic taste, with a wide knowledge of ecclesiastical matters, church literature and art, was well qualified for this task.

The Cathedral Close with the grounds occupied by St. Paul's School and St. Mary's School, the deanery and other houses for the Cathedral clergy are located in the center of the village though not contiguous, and make a total area of about sixty acres. Much of the close is covered with stately trees, many of them elms which harmonize well with the Gothic architecture of the Cathedral.

The plan of the Cathedral is cruciform with the chancel end which is apsidal at the west, and at the east end a tower surmounted by a spire, the top of which is two hundred and ten feet above the foundations. The baptistery which is octagonal and an integral part of the Cathedral, is in the southwest exterior angle of the crossing, but with a separate roof of stone, the pinnacle of which is surmounted by a many pointed silvered Star of Bethlehem. In the corresponding angle to the right of the choir, as one looks toward the chancel, is the organ chamber.

The length of the building is one hundred and eighty-eight feet, and the width across the transepts one hundred and nine feet.

The design chosen was floriated Gothic as that admitted of the most profuse and beautiful ornamentation. The tower on the east end is pierced with a tall lancet opening forming the main portal. Above is a cluster of seven narrow lancet windows lighting the tower organ chamber. Above them is the belfry with a chime of twenty-five bells, remarkably beautiful in tone. The spire is octagonal, profusely crocketed and pierced with eight rightly ornamented lancet windows with steep crocketed gables and surmounted with foliated finials. The spire is capped with



Photograph by Samuel H. Gottscho, Jamaica, N. Y.

THE FLORIATED GOTHIC DESIGN PERMITS BEAUTIFUL ORNAMENTATION

This view shows the Chancel with the High Altar of white Italian marble. "The Cathedral is the church of the people where all have equal rights to freely come and hear and see and feel and pray. The Cathedral, democratic in its organization, . . . is sure to elevate and enrich and make stronger in Christian worship and work, not only the parishes and people of its own diocese but the vast multitudes that come within its influence. . . . The real present day value of a Cathedral can be summed up in two words, sacrifice and service. Sacrifice to God and service to man."

double crossed foliations of unusually large size and a large foliated pinnacle, above which rises eighteen feet in height a gilded and ornamented cross duly oriented, the most sacred and sublime of all symbols. This graceful spire with its holy cross can be seen for miles around pointing upwards to the heavens; in fact, on a clear day both spire and cross may be seen by those on shipboard at sea as they coast along the Long Island shore bound either to or from the port of New York. Never can the Cross be lifted too high nor can men be reminded too often of the sacrifice on Calvary.

The apse is lighted by thirteen lancet windows over which are gables profusely crocketed as are the pinnacles rising from the base of the gables, the whole most ornate.

The clerestory is pierced in each bay by a lancet window with heavy deep cut mouldings. All the mouldings and ornamentation are deeply cut with sharp edges, throwing shadows which accentuate and bring out the beautiful design of the building, the many small spires and pinnacles giving a feeling of exquisite grace and loveliness.

The brackets from which the mouldings spring are all carved in floral designs deeply undercut, much of the leafage standing almost clear. The foliations, flowers and fruits, are copied from the flora of Long Island, which is said to be of greater variety than any other place on earth except a small area in Japan.

Seen from any angle of the Close the Cathedral is exquisite in form and setting and there are no buildings near it in any direction to detract from the beauty of its design.

While the exterior of the Cathedral in its warm brown fine textured sandstone, wonderfully wrought, is beautiful almost beyond description, the interior is heavenly in its loveliness and charm.

The entrance into the nave from the

tower porch is a large lancet doorway also with heavy oak doors filling the entire opening. The walls of the interior are a warm gray mellowed by fifty years of holy use. The floors of the entrance porches, nave and transepts are large white marble tiles laid herringbone fashion with colored marbles in the border, and picked out through the main body of the floor by occasional two-inch squares of black marbles giving variety. There are four long and wide steps of gray marble leading up to the choir, two equally broad and wide steps of vert antique marble up to the Canons' and Chapter's stalls, and two steps of Sienna marble up to the sanctuary, with a foot pace of white marble upon which stands the high altar.

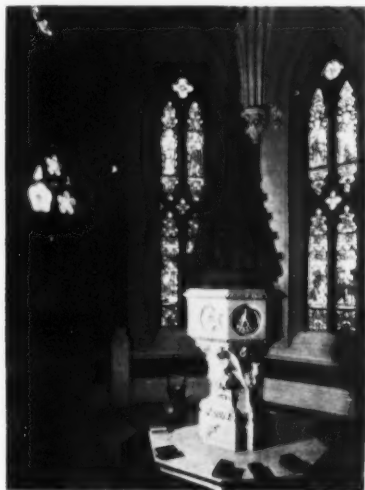
The main columns are of bronzed metal with intricately moulded capitals from which spring Gothic arches carrying the clerestory walls. In each of the spandrels between the main arches is a carved head supporting the columns from the capitals of which spring the fan traceries of the ceiling vaulting.

There are over seventy windows all specially designed by the best English artists in stained glass and made in England. In them are hundreds of figures which in countenance, form, line and coloring show a spirituality and deep religious feeling of the highest order, and are worthy a pilgrimage to see. There is a wealth of teaching in them that merits many hours of reverent and careful study.

The great window in the south transept shows in over twenty figures the lineage of our Blessed Lord from the time of Jesse, hence it is called the "Jesse Window," and it has aroused the greatest interest and admiration of artists and experts in stained glass. The great window in the north transept is called the Te Deum Window and has in it over one hundred and twenty figures of

Cherubim and Seraphim, prophets and martyrs, "Praising Thee, Oh God."

Both of these windows are divided by four stone mullions into five sections each surmounted by intricate



BAPTISTERY AND FONT

Octagonal in shape, the pinnacle of its roof is surmounted by a Star of Bethlehem.

geometrical traceries, with the apertures filled with rich glass harmonizing with the windows beneath.

The eagle lectern and the pulpit similar in design are of east bronze, rich brown in color, each having a number of figures of men, women and children in attitudes of listening to the words being spoken by the reader or preacher. One figure of a man at the base of the pulpit is a portrait of the architect of the Cathedral, Mr. Harrison.

The altar rail is of highly polished Sienna marble cut in Gothic design to correspond with the ornamentation of the interior. It was given in 1918 by Mrs. James Herman Aldrich in memory of her husband, for many years a faithful member of the Diocesan Convention.

The High Altar is of white Italian

marble standing on a foot pace of white marble. The sur base has for its decoration shields and Gothic traceries of varied design. On the cornice is carved the passion flower, heads of wheat, clusters of grapes and heads of Cherubs, supported by shafts of black Irish fossil marble with white floral capitals. On all sides of the altar are carved panels in three quarter relief representing the story of the Redemption. At the rear is The Temptation and The Fall in Eden, the Offering of Isaac at Mount Moriah, Moses and the Brazen Serpent, The Annunciation, The Nativity, The Crucifixion, The Resurrection and the Meeting of the Disciples at Emmaus. The workmanship of these panels is of the highest order,



MEMORIAL TO BISHOP LITTLEJOHN

He gave most careful thought and study to everything connected with the Cathedral.

the carving being delicately clear and wonderfully expressive.

The windows in the crypt lighting the spot where lie buried the bodies of both Mr. and Mrs. Stewart are considered the finest in the Cathedral. Their burial place is directly under

where the high altar stands in the sanctuary of the apse of the Cathedral. The tombs are separated from the chapel by a Gothic screen of polished white marble, forming with the foundation walls of the apse a sixteen sided enclosure. The columns are of varied marbles but the walls, cells and ribs of the vaulting in this part of the crypt and of its ceiling are pure white marble polished on all surfaces. The intersections of the ribs are ornamented by pendants of flowers and foliage of white marble very richly carved.

Outside of the enclosure and in the center of the chapel is buried the second Bishop of Long Island, the Right Reverend Frederick Burgess, D. D., the spot being marked with a pure white polished marble slab with bronze lettering reading,

FREDERICK BURGESS

BORN Oct. 6, 1853,

CONSECRATED Jan. 15, 1902,

DIED Oct. 15, 1925

Charles Stewart Butler, a member of the Cathedral Chapter, his brother, Lawrence Smith Butler, and his sister, Mrs. Francis C. Huntington, have just presented to the Cathedral and placed in the crypt directly in front of the burial place of Mr. and Mrs. Stewart a very beautiful sienna marble altar credence bracket and font bracket, together with a handsomely carved oak communion rail and lectern, being in memory of their father, Prescott Hall Butler, and their mother, Cornelia Stewart Butler, who were nephew and grand niece respectively of Mr. A. T. Stewart.

The ornamentation of the Cathedral where bold is not gross, where delicate is never trivial, and while there is a wealth of ornamentation it is nowhere flamboyant.

The whole fabric of the Cathedral, from its design to the last article of furniture and furnishings, was made without stint or thought of cost, the only aim being to make it as

beautiful as the mind of man could conceive and his hand fashion, and fittingly so, for was it not to be the House of God in which people might pray and worship and learn? Was it not erected also in memory of one whose wealth made possible this princely gift and of his devoted wife who for nine years after her husband's death gave so lavishly of her thought and substance to make perfect this memorial, and by her will provided still further for its development and increased its endowment? On the south side of the west wall of the choir is a white marble tablet with this inscription,

IN MEMORIAM

ALEXANDER T. STEWART

BORN Oct. 12, 1803

DIED Apr. 10, 1876,

and on the corresponding wall on the north side is a similar tablet reading,

IN MEMORIAM

CORNELIA M. STEWART

DIED Oct. 25, 1886

AGE 81 YEARS.

The Bishop's house is within the Close but several hundred feet distant from the Cathedral. It, too, was built without regard to cost and has some thirty-two rooms and every modern convenience.

St. Paul's School was also built and given by Mrs. Stewart and dedicated by her to the memory of her husband before the Cathedral was finished. The cornerstone was laid June 18, 1879. It is a four-story brick and stone building admirably constructed in the form of an E, with the open courts to the north. It is two hundred and fifty feet long with three wings, each one hundred and seventy feet deep. It has sixty-two boarders and one hundred and thirteen day scholars. It always has more applicants for admission than it can take. All of the students are preparing for college. The

grounds surrounding this school cover some twenty-two acres.

St. Mary's School for girls, provided for by Mrs. Stewart in her will, but not built until after her death, is also a brick and stone structure in an L-shape, one hundred and eighty feet long, and the L eighty feet deep, and is like St. Paul's School, always filled to capacity, there being forty-nine boarders and one hundred and thirty-eight day scholars.

The whole memorial foundation, consisting of land, Cathedral, St. Paul's and St. Mary's School, the Bishop's House, various houses and buildings, and in addition an endowment amounting to some \$917,000 is held in trust by the Chapter of the Cathedral of the Incarnation, incorporated as before stated, by an act of the Legislature of the State of New York, May 10, 1877, consisting of the Bishop of the Diocese, five priests and six laymen, all of whom must be communicants of the Episcopal Church. The opening clause of the act sets forth that,

"The object and purposes of the said corporation shall be the establishment, erection, maintenance and management of a Cathedral Church and its appurtenances in the diocese of Long Island in accordance with the doctrine, discipline and worship of the Protestant Episcopal Church in the United States of America," also that "The seats of the worshippers in said Cathedral church shall always be free."

The Cathedral was formally accepted by the unanimous vote of both clergy and laity in special convention assembled on the 15th day of April, 1885, and on Tuesday, the second of June, in the same year, was formally consecrated by Bishop Littlejohn at a great service in the Cathedral, at which were present the venerable Mrs. Cornelia M. Stewart, the donor, Judge Henry Hilton, and a large gathering of clergy and laity

from all parts of the diocese and elsewhere. The deed of gift was presented by Mrs. Stewart, then eighty years old, to Bishop Littlejohn who placed it upon the altar while the Doxology was sung by the choir and the entire congregation, accompanied by the full organ. The sermon was by The Right Reverend Henry C. Potter, then Assistant Bishop of New York, his text being, "For the palace is not for man but for the Lord God." (I Chronicles 29:1).

After all, what is the real present day value of a Cathedral, its organization and its activities?

Can it not be summed up in two words, sacrifice and service? Sacrifice to God and service to man.

The fabric of the Cathedral is a sacrifice in that it is creating and dedicating to the worship of each and all Three Persons of the Blessed Trinity, the most beautiful and costly building that the mind of man can conceive, his hands fashion and his substance provide. Its services are the highest form of public worship, an offering and a sacrifice of the best that man can do, and by sheer force of their appropriate beauty and dignity they carry the thoughts of both the devout worshipper and casual visitor away from all the sordid things of earth and almost give him a glimpse into heaven, thereby ennobling his soul. In these modern days, when through so many avenues of publicity the Cathedral pulpit is watched and listened to, it must of necessity be a teaching pulpit of the best that man should strive for; it thereby exerts a powerful and wide influence to guide and stabilize our civilization.

Cathedrals have always been centers of spiritual culture and learning and the Cathedral foundations of this country are wisely following established tradition.

St. Paul's School for boys and St. Mary's School for girls, founded and

provided for in the deed of gift with the Cathedral at Garden City are doing a large work by inculcating the doctrines of the Church along with cultural, artistic and secular education, and in the original plan were proposed other schools and seminaries of learning. Already a choir school is felt to be an urgent necessity and a Diocesan Hall has been planned, which will no doubt be followed by a Cathedral library, where, in the quiet and seclusion of the Cathedral grounds, scholars may come for study and literary achievement. The possible development of the educational side of the Cathedral foundation is almost unlimited and of the biggest value to the civilization of this and following generations.

There is, after all, little that has been added to our fundamental knowledge of right living and sound thinking. The Christian teachings are the same as they were nearly two thousand years ago, and despite all

that may be said to the contrary, the present age is more generally honest and true and Christlike in its thinking and blessed charities than were most of the bygone ages. The Cathedral is the church of the people where all have equal rights to freely come and see and hear and feel and pray. The Cathedral, democratic in its organization, a fusion of the best in both priest and people, is sure to elevate and enrich and make stronger and better in Christian worship and work, not only the parishes and people of its own diocese but the vast multitudes that come within its influence.

Is it any wonder that men who have done such marvels with the forces of nature and with nature's products through scientific, mechanical and artistic knowledge and skill and power all over this fair land of ours should be building Cathedrals and planning to build them? It is a noble use of their talents and the products of their toil.

The Chief Justice Commends Washington Cathedral*

SUPREME COURT OF THE UNITED STATES

Washington, D. C.

November 25, 1927.

I am very interested in the success of the movement which Senator Pepper is leading to raise a fund large enough to complete and endow the Cathedral in Washington on St. Alban's Heights. I am a Unitarian and not an Episcopalian, but I think it is very important that everything should be done in the Capital to evidence the interest that the people of the United States have in the success of religion and religious institutions. The older I grow, the more certain I am that morality is dependent upon the spread of religious conviction to prevail in the government and civilization of this country. It certainly will greatly aid that cause to have a suitable, constant reminder of it in the form of a great Cathedral on a beautiful site in the Capital of our Nation. Already it has shown its usefulness in the call upon it that the public makes. . . . Every friend of good government and of the strength and spread of morality among the people will welcome a church like Washington Cathedral. . . . I earnestly hope that success may attend the effort to create a Cathedral that shall represent at the seat of government of our Nation the religious inspiration that that government has always found among its people.

Sincerely yours,

(Signed) WM. H. TAFT.

*NOTE: The above extracts are taken from a letter signed by Chief Justice Taft and addressed to a member of the Cathedral Staff.

Gifts Announced for Two Chapels

TWO beautiful and impressive chapels have been incorporated into the plans for Washington Cathedral as result of recent generous gifts announced by the Bishop of Washington. Each will occupy a position of special prominence and dignity on the main level of the completed edifice, and will provide facilities for important services, while contributing essential elements, in the form of decorative windows, carvings, statues and bas reliefs, to the Cathedral's pictorial representation of the Christian story.

The Chapel of Saint Mary will be situated in the north choir aisle, immediately adjoining the North Transept, which, it has been suggested, may be called the Statesmen's Transept. Its construction from the crypt foundations to the vaulting, its interior furnishings and decorations, and the endowment, with which to make this new unit effective for continuing Christian service, were provided for in a gift of \$500,000, the donor of which prefers to remain anonymous. The other will be located in the salient which marks the intersection of the Choir and South Transept, and will be known as the Children's Chapel. Roland L. Taylor of Philadelphia, who is a member of the National Committee for the Cathedral, has pledged \$50,000 for its construction.

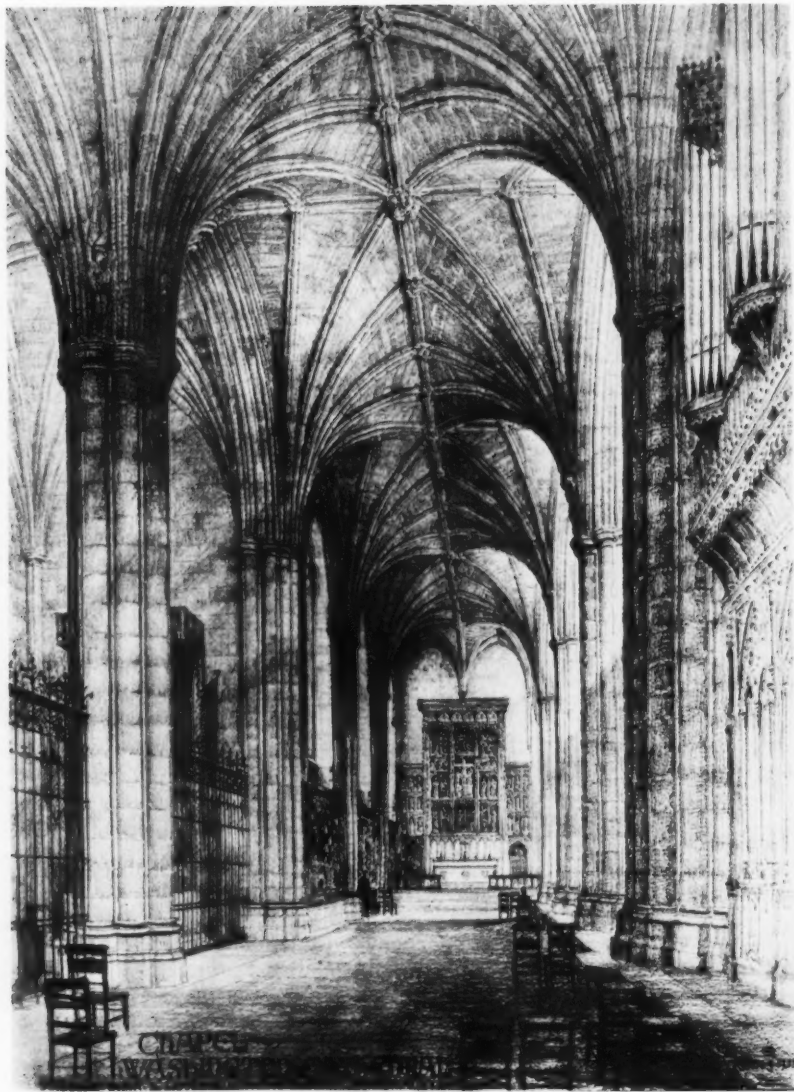
The dimensions of the north choir aisle chapel will exceed those of the three structurally complete chapels in the crypt of the Cathedral. It will contain five bays of the choir wall, and have a length of 115 feet. Its width will be 25 feet, and its height from floor to vaulting will be 43 feet. Because of its splendid proportions, this chapel will undoubtedly

rank in beauty as one of the most pretentious portions of the great edifice, and with the installation of seating accommodations, it will serve as a place of worship for more than 400 persons.

Portions of this chapel are already structurally complete as they were included in the construction program, initiated three years ago. The funds already expended, however, have been released by the recent gift and will be used in furthering the building program now in effect, which aims at the completion of sufficient portions of the Cathedral to provide a place of worship for the opening service and other important gatherings of the General Convention, which will meet in Washington next October.

Sculptured into the vaulting bosses of this chapel are carvings of exceptional interest because of their significance in the scheme of Christian symbolism planned for the Cathedral. They include groups which depict the sacraments and groups which represent virtues and their opposites, the seven deadly sins. The virtues are symbolized as a rule by saints and the sins by figures in modern clothes, grouped about a central boss, where penance is symbolized by the delivery of the keys to St. Peter by our Lord. The subjects of the windows will be the parables of our Lord. It is hoped to have three of the large windows installed by next autumn.

An inspiring expression of Christ's love for children will be provided by the Children's Chapel, which will be located close to the heart of the Cathedral fabric. This chapel has



THE CHAPEL OF ST MARY IN THE NORTH CHOIR AISLE

(Architects' Drawing)

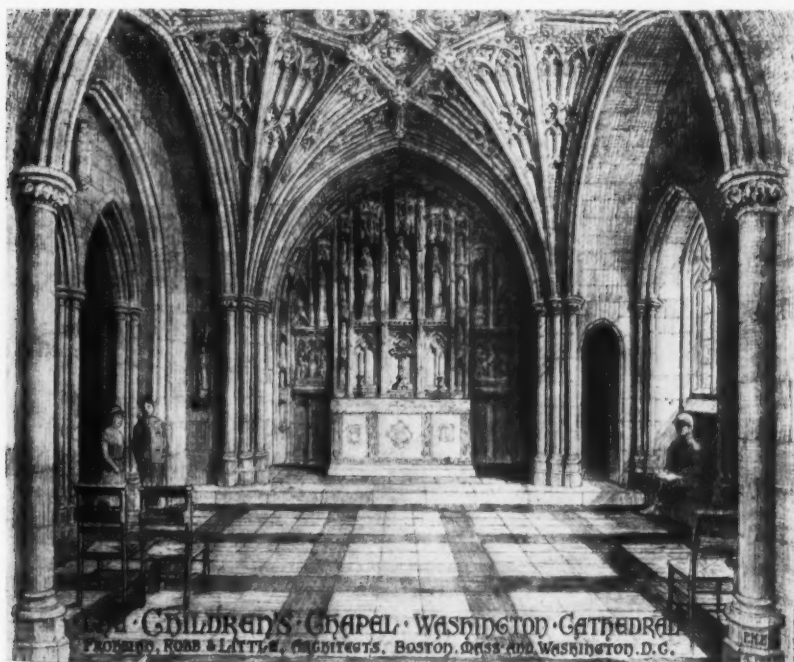
This impressive portion of Washington Cathedral, made possible through a generous and anonymous donor, will be structurally complete by next autumn and is included in the area which the Cathedral trustees hope to have enclosed as an inspiring place of worship for several of the General Convention services. With its own altar, and stained-glass windows and sculptured bosses it will ultimately be an illuminating chapter in the Christian story which the Cathedral, through its symbolism, is to tell for centuries to come.

been conceived as a distinct unit and will have an architectural character especially appropriate to its meaning and purposes. It will be used for special services for children, religious exercises of the pupils of the Cathedral schools, classes in Bible study, and instruction of confirmation classes. Although it is customary in many cathedrals to designate certain parts of the fabric as children's corners or children's arches, only one other cathedral is known to set apart an entire chapel for the use of children.

The architectural style of the chapel will be of a slightly later type of 14th century English gothic than other portions of the edifice at the same level. This is expected to

provide a pleasing contrast with choir and transept aisles from which the chapel will be entered. This design also will permit of smaller scale and greater richness in detail, especially in the vaulting, where lightness and grace will be attempted by employing what is almost 15th century fan vaulting.

A richly sculptured reredos, containing bas reliefs of our Lord as a child in the Temple, and the Apostles when Christ said: "Suffer the little children to come unto Me, and forbid them not; for of such is the Kingdom of God," is planned as a distinctive feature of the symbolism of the chapel, which provides for a picturization of our Lord's love for children, and of the divine attributes, which He ascribed to



ONLY ONE OTHER CATHEDRAL HAS AN ENTIRE CHAPEL FOR CHILDREN

The design permits of smaller scale and greater richness of detail, especially in the vaulting where lightness and grace will be attempted.

childhood. Personages, best known for their solicitude for little children, selected from Scripture and Christian history, also will be portrayed in the chapel carvings. Provision will be made in furnishing the chapel for small chairs, a small pipe organ and for a table for the display of children's books and pictures, as well as an altar, clergy chairs, lectern, communion table and credence table.

Because of its beauty and richness of symbolism, the Children's Chapel is expected to become a place where

the teachings of our Lord will take on a clearer meaning and an added loveliness to children with their innate sensitiveness to atmosphere and beauty. The tens of thousands of visitors and worshipers who come annually to Washington Cathedral also are expected to find a message of greatest spiritual power in the Children's Chapel, for none will enter without being re-impressed with the thought of Christ's tender solicitude for the welfare of the little ones of earth.

Worcester Cathedral

By The Very Reverend W. Moore Ede, D.D.

Dean of Worcester

THE editor of THE CATHEDRAL AGE asks me to give some account of Worcester Cathedral, its architecture, and the part the Cathedral has played in the religious life of the people.

Worcester Cathedral is not one of the largest, but it is one of the most beautiful of English Cathedrals. It has a long history, and has played a not inconsiderable part in the religious life of the central portion of England, commonly called the Midlands. It was to Worcester that a band of missionaries under the leadership of Bishop Bosel came in the year 680 A. D. from the famous monastery of Whitby which was then presided over by the Saxon Princess Hilda, the convert and friend of Bishop Aidan the great Irish apostle of Northumbria. The missionaries chose Worcester as the center of their work among the English tribe of the Hwiccas because here was the fort which protected the ford over the river Severn and the road into Wales and round the fort were the houses of the people.

It was from the church and mission station at Worcester that the

Gospel spread throughout the Midlands. The churches at Pershore, Evesham, Gloucester, Bath, owed their origin to the labors of the missionaries from Worcester.

The first Cathedral must have been a primitive structure of rough logs. This was superseded by various stone structures, for Danish pirates more than once made their way up the Severn and plundered and burned the town and the church.

In the wars with the Danes, Christianity almost perished. When the Danes were defeated by Alfred the Great in 878 and peace signed at Wedmore, that great King says, "I cannot remember one priest south of the Thames who could explain his service book in English." It was to Worcester Alfred turned for help to bring back zeal and learning to the English Church and found in her Bishop Werburgh, a zealous helper.

Constant wars, however, undid much of the work of Alfred, and nearly 100 years later there was another great effort to reform the Church and awaken religious life. The reformers of that day thought that the most effective means of re-



Photo by courtesy of the Great Western Railway

THE HISTORY OF WORCESTER CATHEDRAL BEGINS WITH A GROUP OF MISSIONARIES IN 680 A.D. From the church and mission station the Gospel spread through the Midlands. The Cathedral was not built for the convenience of man but for the honor and glory of God—the largest, finest, most beautiful building the man of that age knew how to build.

ligious revival would be the introduction of monastic life according to reformed rule of St. Benedict which was proving so effective on the Continent. In that revival Oswald, Bishop of Worcester, played a leading part. In 964 he substituted monks in the place of secular canons, and thus attached a monastery under the rule of St. Benedict to the Cathedral.

Men trained in the monastery at Worcester played an important part in the religious revival of the 10th century.

Eighty years roll by, Danish pirates once more make their way up the Severn, plunder the church and burn the monastic buildings.

Among the monks who returned to restore the ruined buildings and re-establish life was Wulstan, who having served many offices in the monastery was appointed bishop in 1062. Wulstan was a man of strong personality, sincerity and piety who won such esteem from all parties that when, after the conquest of the English by the Normans, all the English bishops were turned out of their sees, Wulstan was allowed to remain.

Englishman though he was, he realized that the Norman churches were superior to the English. He desired therefore, to have a new Cathedral Church built in the Norman fashion. He laid the foundation of the new Cathedral in 1084 and before his death in 1094 saw the greater part of it completed.

Like all Norman churches, the east end of the presbytery was apsidal in form, as also were the ends of side aisles. The nave was shorter than at present, for the last two bays were not built till nearly a century after Wulstan's death.

If a visitor today looks in vain for Norman pillars and Norman arches it is because, when fashion changed the Norman work was pulled down and early English with its pointed arches and clustered columns, and

later the more elaborate decorated style of the new choir and Lady Chapel with its elaborate foliage and columns of purbeck marble was erected in its place.

All that is left above ground of Wulstan's church is part of the outer walls of the nave, and in the transept, the arches of the doorways into the sacristy and the treasury.

To see Wulstan's work it is necessary to descend into the crypt which is under the choir. It was probably built to contain the shrine of St. Oswald and the relics of other saints, and was so constructed that pilgrims might descend from the nave, pass round by the shrine and return by another staircase.

The general effect produced by the large number of slender columns supporting the vaulted roof is even now both mysterious and beautiful, notwithstanding the fact that when the new choir was built it became necessary to block up two of the side arches and also block up the apse in order to support the pillars of the new choir erected early in the 13th century.

Of the religious influence exercised by Wulstan, there was abundant evidence in his lifetime, and still more after his death in consequence of his being canonized in 1203 for the miracles of healing that had taken place at his tomb. From that time onwards for 300 years Wulstan was regarded as the greatest saint and wonder worker in the Midlands, and every year numbers from all over the center of England came as pilgrims to the shrine of Wulstan—people of all classes from kings to serfs. Edward I visited Wulstan's shrine no less than eight times. The gifts of the pilgrims provided money to pay for taking down Wulstan's Norman choir, and erecting in its place the present grander and more ornate choir. It was also the pilgrims' offerings which provided the funds for the erection of the Lady



Photo by courtesy of the Great Western Railway

VIEW OF THE CLOISTERS OF WORCESTER SHOWING CARVED BOSSES

"It is not easy to determine the religious influence of the monastery itself. It was in its early period an outpost of civilization, an oasis of peace where alone among a world of passionate and turbulent men a religious life seemed possible. The great church as it stood on the bank of the Severn, towering over the houses in which men dwelt, was a witness to man's belief in the grandeur of the spiritual and of the majesty of God. . . . The Cathedral was not built to hold congregations. Only the monks of the monastery worshipped there and they rarely numbered sixty."

Chapel, which was added on to the Cathedral in the early part of the 13th century.

It is worthy of note that all Lady Chapels are additions to the main buildings and that they did not exist before the end of the 12th century. This shows that the Cult of the Virgin and devotions to her were brought to our country by those who returned from the Crusades.

The Cathedral buildings, as we see them today, are the result of the restoration, or what might be more accurately described as the remodeling of the later part of the 14th century. In 1372 the Norman cloisters were pulled down and the present beautiful cloisters built. These cloisters were glazed, and in consequence the desks of the monks where they read and copied manuscripts were removed from the wall, where they had been for 300 years, to the windows, where there was better light. In 1374 the tower was finished and the new refectory was built. The roof of the nave, transepts and choir were vaulted with stone. The last two bays of the nave were renovated at the expense of the bishop and the north porch erected in 1386. In all which years Henry Wakefield was bishop, John Lindsey, sacrist, and William Poer, cellarer. We thus owe the greatest part of the Cathedral and adjoining buildings as we know them to Bishop Wakefield and his contemporaries.

It is not easy to determine the religious influence of the monastery itself. It was in its early period an outpost of civilization, an oasis of peace where alone among a world of passionate and turbulent men a religious life seemed possible.

The great church as it stood on the bank of the Severn, towering over the houses in which men dwelt, more imposing building than even the adjoining military stronghold, the castle which defended the ford, was a witness to man's belief in the

grandeur of the spiritual and of the majesty of God.

It must be borne in mind that the Cathedral was not built to hold great congregations. Only the monks of the monastery worshipped there and they rarely numbered sixty. The Cathedral was not built for the convenience of man, but for the honor and glory of God—the largest, finest, most beautiful building the man of that age knew how to build and could afford to build.

Various causes undermined the moral influence of the monastery of Worcester, such as the increased wealth, and the including among the inmates of many who, sent to the monastery in youth, adopted the monastic life not from religious conviction, but from compulsion. Riches fostered selfishness and in the treatment of tenants and serfs the monks were hard masters. In the 13th century moral leadership passed from the monastery to the mendicant friars who followed the rule of St. Francis or St. Dominic. That moral leadership was never regained by the monastery and down to the Dissolution in 1540 the Cathedral exercised little religious influence. After the Dissolution sermons became the main feature and the Cathedral, now thrown open to the citizens, influenced them through the pulpit which was erected in the nave. The most celebrated preacher connected with the Cathedral was Hugh Latimer who was Bishop of Worcester from 1535-9.

After the capture of Worcester by the Parliamentary forces in 1656 the Prayer Book services were prohibited and the Cathedral was used only as a preaching house.

That there was nevertheless in the hearts of the people a deep love for the Cathedral and its ancient services is evident from the very large sums of money contributed to its renovation after the king came back.

The religious controversies of the

17th century left people disillusioned and suspicious of all enthusiasm. The Cathedral suffered from the prevailing deadness. The Dean and the Canons became Cathedral Dignitaries—very much on their dignity—living as country gentry and associating only with that class. The Cathedral was closed except during the hours of the services; services which were only carried on because they were ordered by the statutes.

When under the influence of the Oxford movement there was a quickening in the spiritual life of the church the Cathedral awoke from its slumber and became a real center of life.

Between 1860 and 1874 there was an extensive restoration which at the present value of the pound would

amount to more than a quarter of a million pounds sterling.

Among the changes effected, the most significant was the removal of the solid screen surmounted by the organ which separated the choir from the nave and the substitution of an open screen. This made it possible to use the whole building for services in connection with great diocesan and civic occasions. A popular Sunday evening service was instituted and many eminent preachers invited to occupy the pulpit.

The Cathedral authorities endeavored to realize as far as possible the ideal of the Mother Church of the Diocese.

It was to the Cathedral that all denominations came during the World War for services of intercession, me-



GREAT MUSICAL SERVICES ARE HELD IN WORCESTER CATHEDRAL

This view shows the choir where except during the Cromwellian period the daily musical services have been regularly maintained for centuries. The famous "Three Choir Festivals" have been held at Worcester for 200 years.



ROUNDED NORMAN ARCHES ARE FOUND IN THE CRYPTS OF WORCESTER

Wulstan appointed Bishop in 1062 realized that Norman churches were superior to the English. To see what is left of his works, pilgrims must descend into the crypt which he probably built to contain the shrine of St. Oswald and the relics of other saints.

morial and other commemorative services.

The colors of the Worcestershire regiments were entrusted to the care of the Cathedral and after the war the books containing the names of Worcestershire men who fell—more than 12,000 in number—were, by common consent placed in the Cathedral. This shows how the Cathedral is recognized as the Church of the whole Diocese, the building which stands out as preeminently the place where God has set His name there.

An account of Worcester Cathedral would not be complete without some reference to the contribution it has made to church music.

Except during the Cromwellian period the daily musical services have been regularly maintained, and among the organists have been men whose compositions have upheld the

best traditions of church music and are in use today. Such men as Nathaniel Patrick, Thomas Tomkins, William Hayes, professor of music at Oxford; Woodward and others.

The most notable service Worcester Cathedral has rendered to music is that for more than 200 years it has been one of the cathedrals at which the Three Choir Festivals have been held. These great musical festivals at which the finest sacred music can be heard under the most appropriate surroundings have lost none of their popularity and during their long life have done much for the cultivation of a love for the best sacred music.

The days of cathedrals are not over. They have a place in the hearts of the people and they are steadily extending their usefulness and their influence.

"The Command is Forward!"*



Photo by courtesy of the Boston Evening Transcript

THREE LEADERS OF WASHINGTON CATHEDRAL CRUSADE

George Wharton Pepper, Chairman of Executive Committee, General John J. Pershing, Chairman of National Committee, and the Bishop of Washington spoke from the same platform in Boston recently.

A NOTABLE increase in momentum, promising much for the immediate future of the movement, has resulted from the dinner given by General Pershing, at the Carlton Hotel in Washington on the evening of February 21, for members of the National Committee, Executive Committee and Cathedral Chapter. Seventy guests, representing thirteen states and the District

of Columbia, attended the dinner, and listened with keen interest to talks on the Cathedral and the plans for its completion made by General Pershing, Bishop Freeman and Senator Pepper. The wide appeal of the Cathedral among representative Americans, and the growing scope and strength of the nation-wide organization, are strikingly attested by the fact that among the committee members who attended the dinner, and thus had opportunity to familiarize themselves more thoroughly with the Cathedral project, were representatives of the following states: Connecticut, Illinois, Indiana, Kentucky,

*This is the fourth of a series of reports to be made concerning the status of the nation-wide movement which has been inaugurated to hasten the completion of Washington Cathedral. This issue has been prepared for the information of the Cathedral Chapter, all committee members, and other friends of the project.

Maryland, Massachusetts, Michigan, Missouri, New Mexico, New York, Ohio, Pennsylvania and Virginia.

On the afternoon of February 21, a large group of members of the National Committee, including many of those who had come from a distance to be General Pershing's guests, made an inspection tour of the Cathedral and were later entertained at tea at the Bishop's House by Bishop and Mrs. Freeman.

TWO NOTABLE GIFTS

A gift of \$50,000 from Roland L. Taylor of Philadelphia for the construction of the Children's Chapel of Washington Cathedral has been announced. (See page 19 in this issue of *THE CATHEDRAL AGE*.)

Another notable gift since the last report was that of Ogden L. Mills, a member of the Executive Committee, who has generously increased his subscription from \$2,500 to \$25,000.

NEW COMMITTEE MEMBERS

William Cooper Procter, of Cincinnati, already a member of the National Committee, has accepted membership on the Executive Committee. Several new members have joined the National Committee since the last report, including Blanchard Randall, Jr., of Baltimore; Roland L. Taylor and Mrs. John Markoe, of Philadelphia; Mrs. Robert Bacon, Frank L. Polk, James R. Sheffield, Miss Maude A. K. Wetmore and Clarence Blair Mitchell, all of New York; and the Right Reverend Charles H. Brent, D.D., Bishop of Western New York.

EXECUTIVE COMMITTEE MEETINGS

On the afternoon of February 21, the day of General Pershing's dinner, a notable meeting of the Executive Committee, with Senator Pepper presiding, was held in the Board Room of the Riggs National Bank in Washington. In the absence of Corcoran Thom, Treasurer of the Cathedral Chapter, Dean Bratenahl presented a brief summary of the annual financial report of the Protestant Episcopal Cathedral Foundation of the District of Columbia. The Honorable Andrew W. Mellon, Treasurer of the campaign, presented a report showing that since June 1st of last year 1,067 persons had contributed in cash and pledges a total of \$1,075,280.26.

Reports on the situation in various localities were submitted as follows: For Boston by Canon Stokes; for Cleveland in a letter from Samuel Mather; for Philadelphia by Arthur W. Thompson; for New York by Senator Pepper; for Pittsburgh by Henry B. Rust; for Detroit by Charles Beecher Warren, and for Cincinnati by Senator Pepper. A report on the field work

now under way in Pennsylvania, was made by Edwin N. Lewis, Secretary of the committee.

The meeting was attended by the following: Bishop James E. Freeman, Bishop Philip M. Rhineclander, Dean G. C. F. Bratenahl, Canon Anson Phelps Stokes, General John J. Pershing, Messrs. George Wharton Pepper (Presiding), Andrew W. Mellon, Charles Beecher Warren, Arthur W. Thompson, Henry B. Rust, Ogden L. Mills, George B. McClellan, Edwin N. Lewis (Secretary), and Harry W. Brown, Jr. (Campaign Director).

At a meeting of the Executive Committee held at the Diocesan House in Washington on March 6, it was decided to start field work immediately in southern Ohio and to lay the ground work for an intensive special gifts effort in Cincinnati. At this time also plans were laid to invite friends of the Cathedral undertaking, now in Florida, to stop over in Washington on their way north.

PLANS FOR MASONIC INTEREST

Ten Grand Masters of Masons, representing as many states, and other Grand Lodge officers representing one additional state, were guests, at the Willard Hotel in Washington on February 23, at a luncheon at which a comprehensive plan was submitted for nation-wide Masonic participation in the building of Washington Cathedral. The speakers included Maj. Gen. John A. Lejeune, Commandant of the United States Marine Corps; James T. Gibbs, Grand Master of the District of Columbia, Bishop Freeman and Senator Pepper. Other guests of honor were Captain John H. Cowles, Supreme Commander of the Scottish Rite (Southern Jurisdiction), Dean Bratenahl, and Claude A. Keiper, Grand Secretary of the District of Columbia. The States represented at the luncheon were: Alabama, Arizona, California, Connecticut, Kentucky, Maine, Nebraska, North Dakota, Oregon, Rhode Island and South Carolina.

The object of the plan for Masonic co-operation, as outlined at the luncheon by Senator Pepper, is to afford one hundred or more individual Masons in each of the 435 Congressional districts in the country opportunity to place in the Cathedral one or more plain stones at \$10.00 each. At the conclusion of the effort a portion of the Cathedral structurally representing the contributions of Masons under this plan would be designated and suitably marked as a memorial to Masonic participation in the building. The possibilities of the plan are contributions totaling more than \$400,000.

NEW OFFICES OPENED IN NEW YORK

The New York offices of the Cathedral are now in their new, larger and much

more convenient location at 578 Madison Avenue. An invitation to attend the opening of the new quarters on March 8th was issued to New York friends of Washington Cathedral by Mrs. Frederic W. Rhineland, Chairman of the New York Com-

mittee of the National Cathedral Association.

FIELD WORK IN PENNSYLVANIA

Field work carried on in eighteen Pennsylvania cities during the past two months

Pershing, Cathedral-BUILDER

"WHAT is your chief interest at the present time?" an interviewer asked General Pershing during his recent visit to Boston. The general replied: "Building monuments in France to the memory of the service of American soldiers in the war and assisting to build this great cathedral to the glory of Him to Whom we owe all of our greatness."

These are impressive words from America's war leader. They bring home a fact not fully revealed by the mere formal announcement, made some time ago, that General Pershing had accepted the chairmanship of the national committee now laboring for construction of the Washington Cathedral which the Protestant Episcopal Church plans to build in the nation's capital city. Many men have taken comparable chairmanships under terms which meant no more than a general endorsement of the work in hand, and a readiness to lend their names to its support. Personal devotion has not necessarily been implied. But now General Pershing, a man of force and truth beyond all question, declares that the building of this cathedral is one of the two absorbing interests in his life.

The country will mark well this light on the character of its resolute war leader, noting his interest all the more attentively because the great mass of Americans had, in the past, known little of it. One may run through six hundred newspapers and magazine articles on the life of General Pershing—his boyhood in Missouri, his battles with the Indians, his campaign in the Philippines, his great leadership of the American forces in France—and find not one word from the correspondents and scribblers of the religious convictions of General Pershing. But one will find all those things—integrity, faith, unflagging resolution, strength in the face of devastating personal sorrow—that are the truest results of religion. How much the Nation's war leader feels indebted to the Giver of these higher values, Americans are glad of the privilege to know and understand.

(Editorial in *The Boston Transcript*, February 12, 1928)

Cathedral Building

"Many cathedrals have unfortunately been destroyed in wars, and I, for one, should like to have a hand in building a cathedral." Thus spoke General Pershing in assuming this week the formal leadership of the campaign to complete Washington Cathedral, now raising its ecclesiastical bulk on the heights of St. Albans at the national capital. Pershing phrased the interest of a soldier rather than a religionist. Cathedral building has in itself a breadth of appeal like this. To thousands of men and women it appeals with one of those curious heart-gripping pulls such as others feel for trees, for pictures or for the preservation of wild life. It seems almost a passion in itself, resting doubtless upon some dim striving for beauty, but often expressing itself in sheer desire for the construction of a great monument. The capital should have a great cathedral. May prompt success attend the work which General Pershing has undertaken.

(Editorial in *New York Evening Post*, February 24, 1928)

has resulted in the organization of thirteen active local committees of the National Cathedral Association, and the setting in motion of activities which promise to result in a large number of small, annual gifts. Although only two of the thirteen local committees have as yet sent in their first reports, the result of their work, combined with memberships obtained at various preliminary meetings, already totals 249 new memberships in the National Cathedral Association. The total amount of money definitely traceable to this effort is \$4,109.00. The field work in Pennsylvania has been effectively carried on by Canons Rudd, Dunlap and Bohanan, under the supervision of Emery Cleaves of the campaign staff.

The following have recently been appointed chairmen of local committees of the National Cathedral Association in various Pennsylvania cities: York, Mrs. E. G. Steacy; Altoona, Mrs. E. M. Fleming; Williamsport, Mrs. S. Mervyn Sinclair; Sharon, Miss Grace Perkins; Franklin, the Reverend Martin Aigner, D.D.; Lebanon, Mrs. Thomas H. Lineaweaver; Sunbury, Mrs. Harry Guyer; Bloomsburg, Miss Helen B. John; Erie, Mrs. W. L. Scott.

NOTABLE EVENTS PLANNED FOR MAY 17

Two events of special interest and importance to all friends of the Cathedral are planned for May 17th—the annual meeting of the National Cathedral Association and the laying of the foundation stone of the new building for the College of Preachers. Because of the foundation-stone ceremonies and the constantly increasing interest in the progress being made in the construction of the Cathedral, it is expected that the annual meeting of the National Cathedral Association will attract local chairmen and members from many parts of the country.

OBSERVANCE OF CATHEDRAL SUNDAY

Two hundred and fifty parishes, in 68 different dioceses throughout the United States, observed Washington Cathedral Sunday in some form on February 19th. This interest was aroused by a four-page letter from Bishop Freeman, explaining the national aspects of Washington Cathedral, which was sent to Bishops and to all rectors with parishes of fifty or more communicants. In response to this letter, requests were received for 25,000 Cathedral Sunday offering envelopes, also for Scrolls of Cathedral Builders, pamphlets, posters, and other material. Fifty parishes also requested information concerning Cathedral lectures. In addition to the material requested, attractive sepia prints of the

Cathedral were sent to all rectors who signified their intention to observe Cathedral Sunday.

Notable examples of generous co-operation in the Cathedral Sunday effort were those of the Reverend Charles P. Deems, D.D., rector of Trinity Church, San Francisco, who mailed out 500 copies of the popular brochure with a personally signed appeal; and the Very Reverend Charles P. Jackson, D.D., Dean of the Cathedral at Grand Rapids, Mich., who mailed out offering envelopes in advance of Cathedral Sunday.

CATHEDRAL LECTURES

As a result of publicity given in the Cathedral Sunday material, the two Cathedral lectures—63 slides and text—have been booked, in twenty parishes, until the end of March, and several other showings are being negotiated for after Easter. A special lecture, with slides, was prepared for and sent to Charles Beecher Warren in Detroit.

HELPFUL PUBLICITY

Wide-spread publicity on the above activities has appeared in the daily newspapers and in the Church weekly magazines.

The Michigan Churchman, official publication of the Diocese of Michigan, gave prominence in its February issue to an article on Washington Cathedral by Bishop Freeman. The illustrations included a full-page reproduction of the architects' drawing of the Cathedral as it will appear when completed. This valuable publicity was the result of generous co-operation on the part of Charles O. Ford, Executive Secretary of the Diocese of Michigan and editor of *The Michigan Churchman*.

The first issue of *The Forerunner*, published by the Diocese of Washington to arouse interest in the General Convention, featured several pictures of Washington Cathedral and carried articles by the Very Reverend G. C. F. Bratenahl, Dean of Washington, and Philip H. Frohman, resident Cathedral architect. This new publication is being edited by Canon Robert Johnston and Canon D. Wellington Curran.

CONTRIBUTIONS RECEIVED

*Contributions to Washington Cathedral from all sources since June 1, 1927, total \$1,182,029.25. Of this amount \$544,617.25 was in cash from 1,349 persons, and the balance of \$637,412.00 in pledges from 25 persons.

The above figures do not include the pledge of an annual income of \$50,000 a year for the College of Preachers.

*According to report compiled March 26, 1927.

When Spring Comes to Mount Saint Alban



Photograph by R. J. Boude & Sons, Inc.



SOME OF THE THINGS SPRING WILL FIND IN THIS GARDEN FOR THE AGES
"Hortulus; the Little Garden" with its Font of Charlemagne's time. The beauty of youth: young things with their promise of tomorrow; the beauty of age: other days, adding centuries over night.

When Spring Comes to Mount Saint Alban

HERE is an idle question. We wonder, shall we ask it? What harm. The day is alive: sunlight, early bird-song with love in the heart are all that really seem to matter. That's just it. That is tangled up with what we would ask: a garden question, not in the books; but perhaps you may know. Do you suppose that Spring with all her surprises is ever herself amazed at what she may find? As we look at this garden today after only the brief span of a year we cannot help but feel a thrill, a bit of wonder at what has chanced to transpire. Beauty somehow slipped in un-awares, the beauty of youth: those young things with their promise of tomorrow; and the beauty of age: other days that, forgetting to sleep, crept along garden paths, adding centuries as it were over night. Pine, Box, Yew, Holly: giant shafts of green, far-flung shadows, density of leaf, picturesque growth; ancient stone, mellowed brick, roughly hewn timber: youth is no rival but rather a complement in this Garden for the Ages.

This then is what Spring will find. There's a turn in the path with steps leading down. Will she feel our own thrill and joy? And surprise? We wait: a bit eager. Is there anything quite like her smile or the awakening at the touch of her hand?

* * *

But more than this is to be found here, far more than mere outward beauty. A mist envelops: a veil softening all outlines into mystery. And as we choose paths that carry

us deeper into the heart of the garden, the great Cathedral towering above, something seems to transcend it all: the spirit of the garden. Can we then find in this out-of-door world some expression, some symbol of the faith by which we live? This hillside in its original purchase and purpose was set apart as hallowed ground. What of this portion of its acreage, this Boxwood Sanctuary that so many hundreds have shared in developing? Does not something of the spirit of their offerings enter into its peace, the human effort and aspiration reaching out to Whom all our efforts are dedicated?

We now begin to feel the garden rather than see it. Pine, Box, Yew, Holly, the color of flowers seen dimly and the fragrance of Roses and that ancient Font of Charlemagne's time; worn paths under our feet, with moss covered copings; all are there, they all contribute, we feel their spirit, but they do not lead. But at the far end something seems to beckon. Beyond a level stretch of turf, our steps silenced after the sound of them on rudely cut stone, a shaft rises and seems to draw us.

Centuries old, this "round-headed" or "Wheel Cross" is one of those rare survivals of the early days of the Christian faith in ancient Gaul or the west coast of Britain. This great gift comes to us from Mr. George Grey Barnard of New York just at the very moment when the garden's development nears its completion. And because this cross bears on its surface the letters IHS, the sacred monogram, it stands as a definite sign to Whom the Cathedral and this hillside belong.



AN ANCIENT "WHEEL CROSS": A RARE OBJECT OF EARLY GOTHIC ART RECENTLY GIVEN TO THE BISHOP'S GARDEN

Centuries old, its exact date unknown, this "round headed" or "Wheel Cross," a survival of the early days of the Christian faith in France, is about to be placed at the far end of the Boxwood Garden as a gift from Mr. George Grey Barnard. These crosses were often erected in ancient times at the crossroads or as boundary markers or by a lonely wayside as guards and guides along a way of peace to the church.

Often erected in ancient times at the crossroads or as boundary markers or by a lonely wayside for a moment of rest and devotion, these crosses were welcomed by pilgrims as guards and guides along a way of peace to the church. Placed here now in an utterly new world, in the midst of a complexity of shifting standards, will it perhaps mark a crossroads in some of our lives? Which way shall we choose?

Can a garden then hold more than the momentary beauty of an idle hour? The carved circle of this cross has inscribed within it in Latin these words from a Psalm: "Our soul is humbled even unto the dust." And a writer, Wyken de Worde, of the fifteenth century, might add for us

another thought: "For thys reason ben crosses by ye waye than whan folke passyng see ye croysses, they shoulde thynke on Hym that deyed on ye croyss, and worshippe Hym above al thynges."

* * *

Spring, in this present year of our Lord, will find here, we are sure, many surprises. And with the warmth of lengthening light that she brings we know the beauty that she will awaken. But it is Another who quickens. And in a garden, as elsewhere, there is nothing like the touch of His hand.

Florence Bratenahl.

Prayer for the Building of Washington Cathedral

O LORD Jesus Christ, who has taught us that all things are possible to him that believeth, and that thou wilt favorably hear the prayer of those who ask in thy Name; we plead the fulfillment of thy promise, and beseech thee to hasten the building, in the Capital of this Nation, of thy House of Prayer for all people. Make speed to help us, O Lord, whom with the Father and the Holy Spirit, we worship and glorify as one God, world without end. Amen.



A PICTURE WITH THE THRILL OF PROGRESS THAT SPRING WILL FIND

From the oak framed windows of the Shadow House may be seen the growing Cathedral. Great piers, rising walls with a network of scaffolding, while just below on a lower level the peace of a garden for the ages. The ancient Wheel-Cross has been placed at the far end of this Rose Garden with its enclosure of boxwood.



INTERIOR OF THE SHADOW HOUSE WITH A DISTANT GLIMPSE OF THE GREAT YEW

Although the exterior of the Shadow House is not yet sufficiently finished to be photographed, the interior is complete with handhewn oak timber, roughly cut stone from an old house of President Cleveland, its floor a quaint pattern of old brick. This Shadow House, a mediaeval name for garden house, was built by the Bishop's Guild.



WHAT OLD STONE COPINGS AND FLAGSTONE CONTRIBUTE TO THE GARDEN

The old stone copings, used extensively throughout the entire Boxwood Garden were found in Virginia: historic discards cut by hand over 150 years ago. They seem to respond to their rescue by adding all the charm they can to the garden.

Gothic Architecture^{*}

By William Morris

FIRST YEARS
OF THE
CHANGE

The birth and growth of the coming change was marked by art with all fidelity. Gothic Architecture began to alter its character in the years that immediately followed on the Great Pest; it began to lose its exaltation of style and to suffer a diminution in the generous wealth of beauty which it gave us in its heyday. In some places, e. g., England, it grew more crabbed, and even sometimes more commonplace; in others, as in France, it lost order, virility, and purity of line. But for a long time yet it was alive and vigorous, and showed even greater capacity than before for adapting itself to the needs of a developing society; nor did the change of style affect all its furniture injuriously; some of the subsidiary arts as e. g., Flemish tapestry and English wood-carving, rather gained than lost for many years.

A NEW
SOCIETY

At last, with the close of the 15th century, the Great Change became obvious; and we must remember that it was no superficial change of form, but a change of spirit affecting every form inevitably. This change we have somewhat boastfully, and as regards the arts quite untruthfully, called the New Birth. But let us see what it means.

THE
RATIONAL
SIDE OF THE
CHANGE

Society was preparing for a complete recasting of its elements: the Medieval Society of Status was in process of transition into the modern Society of Contract. New classes were being formed to fit the new system of production which was at the bottom of this; political life began again with the new birth of bureaucracy; and political, as distinguished from natural, nationalities were being hammered together for the use of that bureaucracy, which was itself a necessity to the new system. And withal a new religion was being fashioned to fit the new theory of life; in short, the Age of Commercialism was being born.

Now some of us think that all this was a source of misery and degradation to the world at the time, that it is still causing misery and degradation, and that as a system

^{*}This paper, first spoken as a lecture at the New Gallery, for the Arts and Crafts Exhibition Society, in the year 1889, was printed by the Kelmescott Press during the Exhibition four years later at that Gallery, Regent Street, London. It is believed to be out of print and has been presented in *THE CATHEDRAL AGE*, in installments, at the suggestion of a member of the National Cathedral Association who is deeply interested in Washington Cathedral. This installment concludes the paper.

THE
IRRATIONAL
SIDE

it is bound to give place to a better one. Yet we admit that it had a beneficent function to perform; that amidst all the ugliness and confusion which it brought with it, it was a necessary instrument for the development of freedom of thought and the capacities of man; for the subjugation of nature to his material needs. This Great Change, I say, was necessary and inevitable, and on this side, the side of commerce and commercial science and politics, was a genuine new birth. On this side it did not look backward but forward; there had been nothing like it in past history; it was founded on no pedantic model; necessity, not whim, was its craftsman.

THE PAST
SLAYS THE
PRESENT

But, strange to say, to this living body of social, political, religious, scientific New Birth was bound the dead corpse of a past art. On every side it bade men look forward to some change or other, were it good or bad; on the side of art, with the sternest pedagogic utterance, it bade men look backward across the days of the "Fathers and famous men that begat them," and in scorn of them to an art that had been dead a thousand years before. Hitherto from the very beginning the past was past, all of it that was not alive in the present, unconsciously to the men of the present. Henceforth the past was to be our present, and the blankness of its dead wall was to shut out the future from us. There are many artists at present who do not sufficiently estimate the enormity, the portentousness of this change, and how closely it is connected with the Victorian Architecture of the brick box and the slate lid, which helps to make us the dullards that we are. How on earth could people's ideas of beauty change, you may say. Well, was it their ideas of beauty that changed? Was it not rather that beauty, however, unconsciously, was no longer an object of attainment with the men of that epoch?

BEAUTY
LOST

A STRANGE
STORY

This used once to puzzle me in the presence of one of the so-called masterpieces of the New Birth, the revived classical style, such a building as St. Paul's in London, for example. I have found it difficult to put myself in the frame of mind which could accept such a work as a substitute for even the latest and worst Gothic building. Such taste seemed to me like the taste of a man who should prefer his lady-love bald. But now I know that it was not a matter of choice on the part of any one then alive who had an eye for beauty; if the change had been made on the grounds of beauty it would be wholly inexplicable; but it was not so. In the early days of the Renaissance there were artists possessed of the highest qualities; but those great men (whose greatness, mind you, was only in work not carried out by co-operation, painting and sculpture for the most part) were really but

PEDANTS
RULE ART

DONNISH
BUILDINGS

THE CRAFTS-
MEN TURNED
INTO
MACHINES

WHAT
CAN WE
DO?

WHAT WAS
THE GREEK
TEMPLE?

the fruit of the blossoming-time, the Gothic period; as was abundantly proved by the succeeding periods of the Renaissance, which produced nothing but inanity and plausibility in all the arts. A few individual artists were great truly; but artists were no longer the masters of art, because the people had ceased to be artists. Its masters were pedants. St. Peter's in Rome, St. Paul's in London, were not built to be beautiful, or to be homes of the citizens in their moments of exaltation, their supreme grief or supreme hope, but to be proper, respectable, and therefore to show the due amount of cultivation, and knowledge of only peoples and times that in the minds of their ignorant builders were not ignorant barbarians. They were built to be the homes of a decent unenthusiastic ecclesiasticism, of those whom we sometimes call Dons now-a-days. Beauty and romance were outside the aspirations of their builders. Nor could it have been otherwise in those days; for, once again, architectural beauty is the result of the harmonious and intelligent co-operation of the whole body of people engaged in producing the work of the workman; and by the time that the changeling New Birth was grown to be a vigorous imp, such workmen no longer existed. By that time Europe had begun to transform the great army of artist-craftsmen, who had produced the beauty of her cities, her churches, manor-houses and cottages, into an enormous stock of human machines, who had little chance of earning a bare livelihood if they lingered over their toil to think of what they were doing; who were not asked to think, paid to think, or allowed to think. That invention we have, I should hope, about perfected by this time, and it must soon give place to a new one. Which is happy, for as long as the invention is in use you need not trouble yourselves about architecture, since you will not get it, as the common expression of our life, that is as a genuine thing.

But at present I am not going to say anything about direct remedies for the miseries of the New Birth; I can only tell you what you ought to do if you can. I want you to see that from the brief historic review of the progress of the Arts it results that today there is only one style of Architecture on which it is possible to found a true living art, which is free to adapt itself to the varying conditions of social life, climate, and so forth, and that style is Gothic architecture. The greater part of what we now call architecture is but an imitation of an imitation, the result of a tradition of dull respectability, or of foolish whims without root or growth in them.

Let us look at an instance of pedantic retrospection employed in the service of art. A Greek columnar temple when it was a real thing, was a kind of holy railing built

DO WE
WANT IT?

round a shrine: these things the people of that day wanted, and they naturally took the form of a Greek Temple under the climate of Greece and given the mood of its people. But do we want those things? If so, I should like to know what for. And if we pretend we do and so force a Greek Temple on a modern city, we produce such a gross piece of ugly absurdity as you may see spanning the Lochs at Edinburgh. In these islands we want a roof and walls with windows cut in them; and these things a Greek Temple does not pretend to give us.

Will a Roman building allow us to have these necessities? Well, only on the terms that we are to be ashamed of wall, roof, and windows, and pretend that we haven't got either of them, but rather a whimsical attempt at the imitation of a Greek Temple.

WHAT IS
A GOTHIC
BUILDING?

Will a neo-classical building allow us these necessities? Pretty much on the same terms as the Roman one; except when it is rather more than half Gothic. It will force us to pretend that we have neither roof, walls, nor windows, nothing but an imitation of the Roman travesty of a Greek Temple.

THE GLORY
OF WALL
AND ROOF

Now a Gothic building has walls that it is not ashamed of; and in those walls you may cut out windows wherever you please; and, if you please may decorate them to show that you are not ashamed of them; your windows, which you must have, become one of the great beauties of your house, and you have no longer to make a lesion in logic in order not to sit in pitchy darkness in your own house, as in the sham-sham-Roman style; your window, I say, is no longer a concession to human weakness, an ugly necessity (generally ugly enough in all conscience) but a glory of the art of building. As for the roof in the sham style; unless the building is infected with Gothic common sense, you must pretend that you are living in a hot country which needs nothing but an awning, and that it never rains or snows in these islands. Whereas, in a Gothic building the roof both within and without (especially within, as is most meet) is the crown of its beauties, the abiding place of its brain.

BUILDING
AND
CLIMATE

Again, consider the exterior of our buildings, that part of them that is common to all passersby, and that no man can turn into private property unless he builds amidst an inaccessible park. The original of our neo-classic architecture was designed for marble in a bright dry climate, which only weathers it to a golden tone. Do we really like a neo-classic building weather-beaten by the roughness of hundreds of English winters from October to June? And on the other hand, can any of us fail

THE
BEAUTY
OF AGE

to be touched by the weathered surface of a Gothic building which has escaped the restorers' hands? Do we not clearly know the latter to be a piece of nature, that more excellent mood of nature that uses the hands and wills of men as instruments of creation?

THE NEW STYLE

Indeed, time would fail me to go into the many sides of the contrast between the architecture which is a mere pedantic imitation of what was once alive, and that which after a development of long centuries has still in it as I think, capacities for fresh developments, since its life was cut short by an arbitrary recurrence to a style which had long lost all elements of life and growth. Once for all, then, when the modern world finds that the eclecticism of the present is barren and fruitless, and that it needs and will have a style of architecture which, I must tell you once more, can only be as part of a change as wide and deep as that which destroyed Feudalism; when it has come to that conclusion, the style of architecture will have to be historic in the true sense; it will not be able to dispense with tradition; it cannot begin at least with doing something quite different from anything that has been done before; yet whatever form it may be, the spirit if it will be sympathy with the needs and aspirations of its own time, not simulations of needs and aspirations passed away. Thus it will remember the history of the past, make history in the present, and teach history in the future. As to the form of it, I see nothing for it but that the form, as well as the spirit, must be Gothic; an organic style cannot spring out of an eclectic one, but only from an organic one. In the future, therefore, our style of architecture must be Gothic Architecture.

THE FOUNDATION

FRUITFUL DISCONTENT

And meanwhile of the world demanding architecture, what are we to do? Meanwhile? After all, is there any meanwhile? Are we not now demanding Gothic Architecture and crying for the fresh New Birth? To me it seems so. It is true that the world is uglier now than it was fifty years ago; but then people thought that ugliness a desirable thing, and looked at it with a complacency as a sign of civilization, which no doubt it is. Now we are no longer complacent, but are grumbling in a dim, unorganized manner. We feel a loss, and unless we are very unreal and helpless we shall presently begin to try to supply that loss. Art cannot be dead so long as we feel the lack of it, I say; and though we shall probably try many roundabout ways for filling up the lack; yet we shall at last be driven into the one right way of concluding that in spite of all risks, and all losses, unhappy and slavish work must come to an end. In that day we shall take Gothic Architecture by the hand, and know it for what it was and what it is.

END OF SLAVISH WORK

Helen L. Webster: An Appreciation

GREAT personalities affect those around them, and their influence is as subtle as a shadow lightly touching things far from the reality which gave it birth. So, though Miss Helen L. Webster never mentioned her ancestry, yet such names as Daniel Webster and General Warren and others of that early American stock which made a great country and whose blood flowed in her veins, unconsciously added to her own incomparable value in the art of noble living.

She was born August 1, 1853, in Boston, Massachusetts, at the home of her grand-parents, but lived as a slender, golden haired, blue-eyed maiden in Salem. There she passed her school years in the Grammar, and High School, until having gone through the State Normal School course, she took up the serious task of teaching.

During these young years, romance wove its beauty into the warp and woof of her life. Dreams of the ships that came to Salem, laden with their cargoes and the mystery of far off lands must have passed and repassed the storehouse of her brain as daily she looked out to sea and wondered what lay beyond the far horizon. Down those very streets into the "House of the Seven Gables" wandered Hawthorne's men and women. At eventime amidst the fitful shadows cast by blazing logs, she listened to the tales of witches. She also learned that in the breast of New England's stern law-givers beat loving human hearts and into her very life flowed the ideals of great men who dreamed of a Republic and lived to see it realized.

So she grew to maidenhood and began her life work as assistant

teacher in the Stetson High School, at Randolph, Massachusetts, where she made so marked a success that she was soon invited to a more responsible position in the Concord, New Hampshire, High School. From Concord she was called to Lynn, Massachusetts, where she served acceptably as instructor in Greek and German. The idea of what this gifted woman accomplished may be gathered from the following extract from a letter which appeared in the *Boston Transcript* of 1889. Dr. H. Schweizer-Sidler, professor of the Classical and Sanscrit languages and comparative grammar in the University of Zurich writes: "It gives me great pleasure to inform you that on the 17th of July, Miss Helen L. Webster of Boston passed with highest honor her doctor's examination in the first section of the philosophical faculty of the University of Zurich. After having handed in to the faculty a dissertation (*Zur Gutturalfolge Un Gotischen*) and having successfully passed two written tests, Miss W—— was examined orally during fully two hours in the Gothic, Old High German and Anglo Saxon languages, in the Old German literature and finally in comparative grammar, and won by her knowledge and understanding the highest rank."

At this same time she was elected a member of the *Société de Linguistique de Paris*. Thus we see untiring singleness of purpose and high enthusiasm giving courage to this New England girl, to venture forth on a quest of broader scholarship, an almost unprecedented thing in that day, and to win the respect and honor of professors such as Schweizer-Sidler, Tobler, Blumer, Hitzig, Vogelein, Scherr, Breitniger,



Photograph by Harris & Ewing

HELEN L. WEBSTER

Born August 1, 1843, in Boston; died January 4, 1928, in Washington; where for fourteen years she had rendered distinguished service to Washington Cathedral as Academic Head of the National Cathedral School.

and Bach told under whom she worked.

In 1889, she took her degree of Doctor of Philosophy (*summa cum laude*) with classical philology including Sanscrit, Greek, Latin, as major subject and Anglo-Saxon Gothic, Old High German as minor. After some months spent in travel on the Continent and in England, where she visited the English Universities, later studying in several of them, she returned to this country and in 1889-90 gave a series of lectures at Barnard College and was literary critic in the English Department at Vassar College. At the beginning of the next academic year, she was appointed Professor of Comparative Philology at Wellesley College, a position she held until 1899 resigning then only from high personal reasons that reflected credit on her whole after life and brought to her later the glowing tribute "she lived to glorify secondary education."

She became principal of the Wilkes-Barre Institute in Pennsylvania, a college preparatory school for girls. This position she held for five years during which time the school had steadily advanced in numbers, morale and general efficiency.

In 1904 she once more found herself in a New England setting at Farmington, Connecticut. There she had charge of the Department of Latin and German, with general supervision of college preparatory work.

Ten years later she was called to the National Cathedral School in the District of Columbia, as Academic head and was here associated with Miss Jessie C. McDonald as Princi-

pal. Here she remained until her death. This lovely, gracious woman, so young in spirit and so rich in experience ventured forth once more to cross unknown seas, leaving in the wake of her passing a vivid impression of sincerity and wisdom.

During the fourteen years in Washington, she lifted the academic standing of the school to a high level, colleges and universities testifying each succeeding year to the excellency of the students' preparatory work. This last year seemed most appropriately to crown her efforts with most unusual success, reflected in the high standing and winning of coveted honors by the students whom she sent out.

She was so simple in her life and speech, with such a delightful sense of humor and such scorn for the untrue! The girls sensed it all very quickly and one remarked that "under her guidance I began to have a scorn for slovenly work and thought" and another recently wrote, "knowing Miss Webster is one of the finest parts of my growing up and I never can be thankful enough for all she taught me even though I never was in any of her classes."

It will indeed be difficult to find, as a member of the N. C. S. alumnae expressed the need, "one who can bring to the position something of the dignity and prestige with which Miss Webster invested the office." Few such women come through the gate of any college and fewer still pass Life's great tests, *summa cum laude*, and are at one with "those immortal dead who live again in minds made better by their presence, live in pulses stirred to generosity, in thoughts sublime that pierce the night like stars." A. P.



The General Convention

PLANS for the triennial General Convention of the Protestant Episcopal Church, which is to convene in Washington beginning October 10, 1928, are going forward energetically under the leadership of several committees appointed by the Bishop of Washington with Rear Admiral Cary T. Grayson as General Chairman and H. T. Nelson as General Secretary.

At a recent meeting held at the residence of Mrs. William Corcoran Eustis to inform members of the Woman's Auxiliary of the Diocese of Washington about the General Convention, Bishop Freeman announced that the House of Bishops will sit in the Willard Hotel, which will be the official headquarters of the Convention, and that the House of Deputies will hold its meetings in Memorial Continental Hall, National Headquarters of the Daughters of the American Revolution.

The Convention of the Woman's Auxiliary will be held in the Mayflower Hotel, where also the Brotherhood of St. Andrew will meet October 5th to 9th.

In the first issue of *The Forerunner of the General Convention*, the Bishop of Washington makes the following announcement:

"Every effort is being made to press forward to completion the great choir of the Washington Cathed-

ral and the crossing, and to have them in readiness for the opening service of the Convention on the morning of October 10th. The space afforded will seat approximately thirty-two hundred people. It will be the first time in many years that the Convention has been enabled to hold its opening service in a church building of adequate size. As this will be the first service held in this completed portion of Washington Cathedral, it will be a matter of national importance. It is also hoped that the College of Preachers will be well advanced at that time, together with other buildings now in process of construction, thus affording an opportunity to the deputies to see the work now being carried forward in the Nation's capital."

Information about the Convention in all its varied aspects may be obtained by writing to the Executive Secretary of the Diocese, the Reverend D. Wellington Curran, D.D., care of the Diocesan House, 1329 K. Street, N. W., or to Mr. Nelson, the General Secretary, whose office is at 927 15th Street, Northwest. Inquiries concerning the Woman's Auxiliary should be addressed to Mrs. William D. Hurd, 3701 Massachusetts Avenue, Northwest, who is President of the Woman's Auxiliary in the Diocese of Washington.



WILLARD HOTEL
Headquarters of the General Convention.

Inspiring Glimpses of
"Your Other City"*

*WHAT one desires is
that this Capital City
should represent the
highest aspirations as to ex-
ternal dignity and beauty that
a great people can form for
that which is the center and
focus of their National Life.*

LORD BRYCE.

*For the information of all members of the National Cathedral Association, and particularly for those who are planning to attend the General Convention in Washington next October, The Cathedral Age begins with this issue to present a series of photographic studies by Ernest L. Crandall of the monuments, shrines, and buildings which the friends of Washington Cathedral will wish to visit in addition to Mount Saint Alban where, high above them all, the Cross will be placed as a regnant symbol of the Faith of the Nation.



THE DOME OF THE CAPITOL FROM THE BOTANICAL GARDENS

"The United States Capitol is the wonder building of the world," wrote Gilbert Grosvenor, editor of the *National Geographic Magazine*. "Others there are which are larger, taller, older, or more ornate, though not more beautiful or impressive to the eyes of an American. There is none other wherein is exercised such tremendous power, which so completely enfolds the pages of a nation's history, where so many great men have hallowed its halls by their presence." This photograph gives some idea of the beauties of Nature which surround the Capitol, the Library of Congress and the House and Senate Office Buildings.



WASHINGTON MONUMENT SEEN THROUGH BLOSSOMING CHERRY TREES

"I can never look at the Washington Monument in our Capital City without feeling the force of the steady appeal made by its solidity, its unbroken straightness, its aspiring height. Its gray beauty is so ethereal that its massive bulk is lost in an atmosphere of infinity. A sermon in stone, it preaches truth and stands as a symbol of that foundation of reality, simplicity and spirituality upon which the edifice of character must be reared"—the Right Reverend Charles H. Brent, D.D. According to the Senate Park Commission report "it is at once so great and so simple that it seems to be almost a work of nature."



THE LINCOLN MEMORIAL STANDS "ISOLATED, DISTINGUISHED AND SERENE"

"It is a magnificent gem set in a lovely valley between the hills, commanding them by its isolation and its entrancing beauty—Here is a shrine at which all can worship. Here an altar upon which the sacrifice was made in the cause of Liberty. Here a sacred religious refuge in which those who love country and love God can find inspiration and repose." From an address delivered by William Howard Taft on the occasion of the presentation of the Lincoln Memorial to the President of the United States, May 30, 1922.



THE WHITE HOUSE—OFFICIAL RESIDENCE OF THE PRESIDENT OF THE UNITED STATES

This photograph taken on a winter evening shows clearly how this most famous of homes reflects the dignity, simplicity and charm which thoughtful Americans instinctively associate with the finest standards of family life. It quietly embodies an ideal for the entire Nation.



MOUNT VERNON—THE HOME OF THE FIRST PRESIDENT OF THE UNITED STATES

An hour's ride from the White House brings one to the plantation home where George Washington lived and died. Standing on this porch and looking out over the Potomac, the pilgrim feels thankful that something of this spaciousness of vision was built into the beginnings of the Republic.

The College of Preachers

A Review and A Promise

THE dream of the first Bishop of Washington, the Right Reverend Henry Yates Satterlee, is about to be realized. As one studies his conception of the purpose and scope of a Cathedral in the Nation's Capital, one realizes the depth of his vision and the utter splendor of his statesmanship. Bishop Satterlee builded more wisely than he knew. In a monograph from his pen on "The Building of a Cathedral," he says: "It is not pastoral but evangelistic. It is to deliver the ringing Gospel message in such a way as to win the ear of large masses of men. It is to be a watch tower, from which the signs of the times are detected; a centre, in which inspiring missionary or social movements originate, and from which earnest evangelists go forth. It is to be a home of religious learning, a storehouse of Christian information in whose scholastic and cloistered atmosphere, real teachers may be found."

With prophetic insight, he envisions this School of the Prophets, which is now developing into what has been called the College of Preachers. Addressing himself to this vitally important institution he says: "It is to be a School of the Prophets, where devout and intellectual students may ponder the questions of the day, side by side with the facts of the Gospel; where skilled theologians and interpreters of 'the Queen of Sciences,' shall be competent to translate the doctrinal truths of theology into the common language of life, in such a way as to take hold of the living convictions of thinking men."

Following Bishop Satterlee, the late Bishop Alfred Harding ever kept in mind the designs and plans

of his distinguished predecessor. It has been reserved for the present Bishop of Washington to see the fruition of the ideals and high aims of the consecrated Bishops who have gone before.

At the urgent request of Bishop Freeman, the Right Reverend Philip M. Rhinelander, D.D., accepted the appointment as temporary Warden of the College of Preachers in 1925. With a large background of scholastic training and a broad experience, Bishop Rhinelander immediately applied himself to the work of developing the ideal of the College. During the intervening years, in co-operation with the Bishop of Washington, he has carried forward under difficult circumstances the work of the College. With limited resources and still more limited facilities, he planned conferences of short duration to which men have come from all parts of the country for intensive study. A resumé of these conferences with their leaders, as given below, indicates the scope and comprehensiveness of the conferences but is only preliminary to the larger work which will be undertaken when once the new College building is erected.

This building, generously given by a personal friend of the Bishop of Washington, representing a cost of \$250,000 with adequate endowment for its maintenance, will be put in process of construction within the next few weeks and its cornerstone laid on Ascension Day, May 17th. When this splendid structure is completed, it is planned to afford, under the best auspices and ablest teachers, facilities for advanced study in the high art of preaching. Such a study must be broadly comprehensive and such an institution must prove of

incomparable value to the Church at large. While the students in the College may spend periods of greater or lesser length, the better to equip themselves for their important office, plans will also be made to carry on from time to time periodical conferences similar to those now in operation.

Since 1925, these conferences have been effectively carried on with ever-increasing interest.

The encomiums which have come from the distinguished Bishops and leaders of thought, who have led the discussions in the several conferences, serve to indicate the widespread and universal approval of the plans and purposes of the College and its large usefulness in the future ministry of the Church.

In November, with a Pre-Advent conference, what may be termed "the first academic year" began, and, without the slightest fear of exaggeration, it can be said that the life of the College has been blessed beyond our wildest hopes. Without any buildings of its own, but merely using the donor's generous preliminary gift, the College has sponsored some six conferences and will round out the year with two more.

In the thought of Bishop Rhineland, small groups of pastors were to be gathered at the Cathedral prior to the great pivotal seasons of the Church Year—Advent, Lent and Whitsuntide; and practical and practiced exposition given in the actual meaning and lesson of these seasons. Secondly, the various types of preaching needed in the Church, parochial, mission, university, noon-day, etc., were to be taught and illustrated. Thirdly, both clergy and laity were to be called from the busy rush of daily duties to the ordered peace and exaltation of a more intense life with God, through close and intimate fellowship before the altars which stand at the very heart of our American life.

It is with gratitude to God that we can say that to a very large extent the above programme has actually become realized during these preceding months. Five groups of clergy and one of laymen, averaging about fifteen members apiece, have met and prayed and studied for periods of about six days each.

Dean Fosbroke led a conference before Advent in the thought of the Prophets, those historic pre-Christmas Gospellers. Just the reading of the sacred scriptures under careful and competent guidance proved a generous source of inspiration to those present. The Christmas message became vivid, and in the highest sense reasonable, as the preparation for that message among God's people of old was studied. One of the men present remarked that he had never felt that there was really much to preach about in Advent unless it were mere "Fundamentalist jargon," but after that conference and Dean Fosbroke's talks, Advent, the coming into human history of the Christ, stood out to him as the very heart and core of the Gospel for today.

Then there came the valuable and quite novel conference of noon-day preachers. Theatre and other platform preaching has become an integral part of the Lenten life through large parts of the American Church, and it was felt that a getting-together of men who come before the Church far and wide as noon-day preachers during Lent would be of mutual help and profit. The outcome of this conference was the issue by the College of a pamphlet entitled "Noon-day Preaching." This pamphlet summarizes the result of the discussions of the conference under the guidance of two veteran noon-day preachers, Bishop Freeman and Bishop Bennett. Copies of this pamphlet have been sent to all those in any way connected with such preaching, either as preachers or



Photo by Underwood & Underwood

SECOND CONFERENCE ON MISSION PREACHING FOR CLERGY FROM STATES WEST OF THE MISSISSIPPI RIVER
 "The Church far and wide is really anxious for just the kind of service which the College of Preachers can give." The Bishop of Washington and Bishop Rhinelander, Acting Warden, are sitting at the left of the desk. Bishop Johnson, leader of the conference, is standing behind Bishop Rhinelander.

committees, and from all sides its helpfulness has been commended.

It was a great privilege for the College to have Bishop Hall of Vermont to lead the Pre-Lenten conference.* He was ably assisted by Dr. George Richardson of Burlington. Many people now well on in years will recall the days when "Fr. Hall," along with Fr. Maturin brought the Gospel to American hearts with a force and beauty seldom equaled. It was a rare joy to find that the old Cowley Gospel fire still flared brightly, and that the Bishop of Vermont was still able to speak to hearts as of yore.

From the heights of Colorado Bishop Johnson came to win many converts to that Mission Preaching, in which he has had such great experience and success.† And what finer

example of the Churchly breadth of the College could be asked or given than the fact that Bishop Johnson had as his two helpers Dr. Floyd Tomkins of Philadelphia, and Fr. Hughson of the Order of the Holy Cross? One gets a bigger and healthier vision of the American Church in the realization that those three consecrated and yet so varied personalities could stand shoulder to shoulder in their devotion to the service of their common Lord.

Nothing, however, that the College has done so far has seemed more like the realization of its ideal than the conference which the Bishop of Washington held for the rural clergy of his own Diocese. It is an unfortunate fact that the exigencies of modern Church life seem often to remove the country clergy from that intimate fellowship with the life of a Cathedral which is after all one of the chief reasons for the existence of a Cathedral. Certainly to those who heard Bishop Freeman talking as a brother pastor to his fellow pastors of the country churches, the fellowship of Cathedral and clergy seem strong, worthwhile and sound.

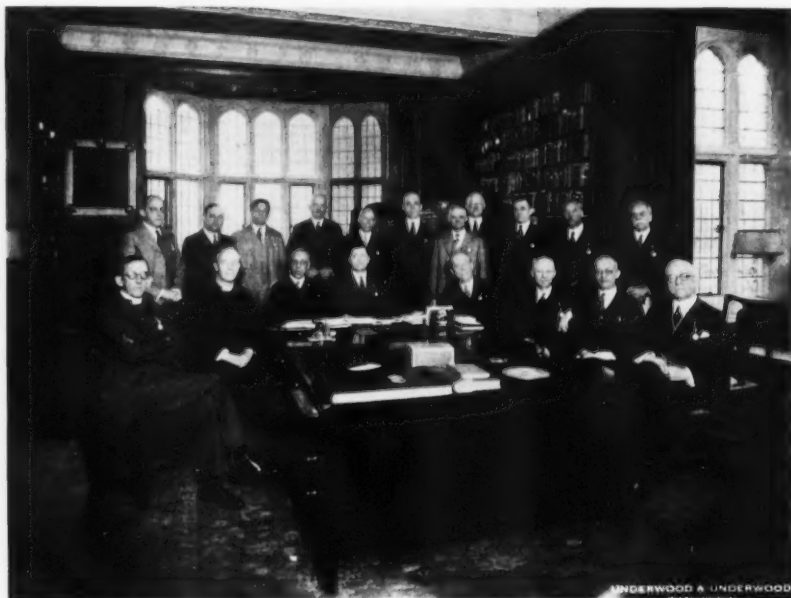
It was only fitting that a group of laymen should gather under the guidance of Bishop Darst of Eastern Carolina, who somehow knows just how to speak to lay people. An admiral, a physician, business men, lawyers and others, all met together as integral units in Christ's Spiritual Body and received help and guidance upon many problems. It is certainly a step forward in the life of the Episcopal Church, when for mutual prayer and Church service a group not of lay women but of lay men can get together for a two days' conference.

Two points have impressed those who have witnessed the life of these conferences. The first is that the Church, far and wide, is really anxious for just the kind of service

*The members of the Pre-Lenten Conference were: The Rev. James S. Allen, Houston, Texas; The Rev. L. M. Brussard, Waterbury, Conn.; The Rev. R. E. Carr, Park Ridge, Ill.; The Rev. Samuel H. Edsall, Geneva, N. Y.; The Rev. N. B. Grooten, Whitemarsh, Pa.; The Rev. F. B. Halsey, Germantown, Philadelphia, Pa.; The Rev. A. C. Ockenden, Northampton, Mass.; The Rev. William C. Patterson, Gwynedd, Pa.; The Rev. Philip C. Pearson, New Castle, Pa.; The Rev. Charles F. Penniman, Meridian, Miss.; The Rev. Christopher S. Quimby, Burlington, Vt.; The Rev. Henry Raps, Providence, R. I.; The Rev. Stanley V. Wilcox, Philadelphia, Pa.

†The members of the first conference on Mission Preaching were: The Rev. A. J. Gayner Banks, Mountain Lakes, N. J.; The Rev. F. G. Budlong, D.D., Greenwich, Conn.; The Rev. R. DeOlives, Sevanee, Tenn.; The Rev. D. F. Fenn, Minneapolis, Minn.; The Rev. C. J. Gibson, D.D., Lexington, Va.; The Rev. Henry W. Hobson, Worcester, Mass.; The Rev. D. S. Markle, Fairfield, Conn.; The Rev. C. E. McAllister, Newark, N. J.; The Rev. James A. Mitchell, Baltimore, Md.; The Rev. N. R. H. Moor, Atlanta, Ga.; The Rev. Kirk B. O'Ferrall, Cleveland, Ohio; The Rev. E. J. Owen, D.D., Sharon, Penna.; The Rev. H. W. Prince, Lake Forest, Ill.; The Rev. R. W. Trappnell, Wilmington, Del.; and The Rev. John M. Walker, Jr., Charlotte, N. C.

The members of the second Conference on Mission Preaching, led by Bishop Johnson and assisted by Father Hughson and Bishop Guerry, were: The Rev. E. P. Baker, Douglas, Wyo.; The Rev. Frederick Busch, Arkansas City, Kan.; The Rev. John F. Como, Emigrant, Mont.; The Rev. F. B. Etson, Plainview, Texas; The Rev. Robert S. Flockhart, D.D., Sioux City, Iowa; The Rev. William Garner, Terrell, Texas; The Rev. Thomas J. Haldeman, Pueblo, Col.; The Rev. Charles D. Hering, Blair, Neb.; The Rev. Harry S. Kennedy, Concordia, Kan.; The Rev. Francis R. Lee, Hastings, Neb.; The Rev. Thomas Mabley, El Reno, Okla.; The Rev. Henry A. Pardue, Jr., Hibbing, Minn.; The Rev. Frank A. Rhea, Beaumont, Texas; The Rev. Charles R. Tyner, Kansas City, Mo.; The Rev. Z. T. Vincent, Pierre, S. D.; The Rev. Hubert G. Wrinch, Minneapolis, Minn.



LAYMEN'S CONFERENCE MET TO STUDY PERSONAL EVANGELISM

A doctor, a lawyer, an insurance executive, a newspaper man and an admiral were in this group under the leadership of Bishop Darst (sitting at extreme left). Opportunities for lay people in quiet evangelistic work were stressed.

which the College can give. During the winter clergy have been in residence at the College from points as remote from Washington as Maine, Texas, Nebraska and Montana. One and all have borne witness to the same intense desire on the part of the younger conscientious clergy for greater efficiency and skill in the prophetic side of the ministry. If a few years ago it was a matter of reproach that clergy of the Episcopal Church did not lay much stress upon first class preaching, it can truly be said that such is not the case today. The clergy want to improve their preaching, and news of the work of the College of Preachers has come as God's answer to His servants' prayers.

The second point we would speak of more diffidently. It is this, namely, that what the College has

been able to offer the preachers of the Church during this first year is the kind of instruction which meets the demand. To call together clergy from the four points of the compass and of every imaginable type of temperament and Churchmanship, to have them live together shoulder to shoulder for a week and discuss some of the most definite and unescapable problems of the ministry—this is no small achievement.

This does not mean in any way that the spirit or teaching of the College of Preachers has been watered down to a colorless vacuity. The College of Preachers stands four square for the whole Gospel of the whole Christ, and anyone who is content with a small angle of Christianity will feel somehow uneasy at the robust faith and traditional dignity of life on the Cathedral

Close. It is one of the happiest results so far that the College has proved itself big enough to invite, to instruct and to enthuse many men who at home moved only in a narrow and most artificial ecclesiastical groove.

There is not much space to quote from the many letters of men who have attended the Conferences, but the following words may be taken as typical:

"Last week was another unusually happy one for me in the College of Preachers. Those of us who are on the frontier lines of the Church often thirst for social and intellectual contact with our fellow ministers, and you who have satisfied us through the College of Preachers have no conception how profound is our gratitude. As the work goes on I am sure you will see more and more how significant is your endeavor."

* * *

"My visit to the College of Preachers is the most stimulating experience of my ministry. Never before have I attended a conference where both the intellectual and the spiritual aspects of the ministry were so happily combined. The more I meditate about it the more firmly convinced I become that in the College of Preachers you have created a mighty instrument."

Thus, with every man who has been at the College so far eager and

anxious to return, with each group asking that they may be kept in closer and permanent connection with the College, with each of its pupils reading in his own parish under the guidance of the College standard works on the pastoral ministry, the College is able to state that as the result of its first academic year of existence it is now definitely at work and producing results in more than one hundred parishes throughout America.

The late Robert Hugh Benson once wrote that if our Lord should return to earth at present he could not imagine that He would feel very greatly at home if He dropped in either at Choral Evensong at St. Paul's or High Mass at St. Peter's. Many there are who at times have felt this way at spots much nearer home. However this may be, we do not feel it presumptuous to utter our conviction that after attendance upon a conference of disciples at the College of Preachers, living together as brothers, studying the sacred scriptures with reliance on His spirit, consecrating whatever intellect God has given them for the understanding and preaching of the Holy Word, the

Washington Cathedral*

Has taken possession of my imagination. I am just back from a three-day conference, held right under the shadow of its splendid, soaring apse, on Mt. St. Alban. We were kept so constantly at work that we didn't have much time to see the city or visit public buildings. But I used the spare moments before and after meals to prowl about over the stupendous stone-work that has been piled there. Canon Rudd, who simply lives in the beauty of its architecture, found out how it appealed to me, and took me into many places that casual visitors never find. I met the architect, Mr. Frohman, who showed me some of the incredible intricacies of planning that are necessary for a true Gothic church. The refinements of Greek architecture are puerile in their simplicity as compared with the amazing complexities involved in Washington Cathedral. It is something I want to talk about to some of our clubs and parish organizations. Get a good stop-watch, set it, and then ask me.

*The foregoing notice appeared on the back of the weekly kalendar of the Church of Our Saviour in Akron, Ohio, under date of January 8, 1928. The Rector, the Reverend Z. B. Stambaugh, attended the College of Preachers conference on Noon-Day Preaching.

Master of the College would not feel out of place.

The aims of the College of Preachers have been set forth as follows: "The supreme end and purpose of the Christian religion is the enfranchisement and enrichment of the human soul. To interpret to men the mind of the Master; to give them an understanding of the deep and satisfying values of life; to teach them to rightly employ the means necessary to salvation is the high and holy privilege of the Christian ministry. To this end the College is founded in the sure confidence that the bulwark and sustaining strength of the

Nation is in an abiding and unchanging practice of the Christian religion.

"The College is designed to give to its students a comprehensive and broadly Catholic vision of the history and unity of the Christian Church since its inception. It will lay unflinching emphasis on those central and eternal teachings of the Master which secure to the Christian ministry its power and usefulness—through its sacramental office in the priesthood; through its edifying and inspirational office in the prophethood, and through its comforting and consoling office in the pastorhood."

Notes and Comment

The new carrier of airplanes, *Saratoga*, now in service with the United States battle fleet, cost \$45,000,000—more than three times the estimated cost of building Washington Cathedral. A little later it is to be joined by a sister ship, the *Lexington*. "The Nation needs airplane carriers and the Nation needs Cathedrals," was the comment made by a recent visitor to Mount Saint Alban.

* * *

At the sixteenth annual meeting of the Central New York Committee of the National Cathedral Association, held on Monday, February twentieth, in Utica, the Right Reverend Charles Fiske, LL.D., gave the address of the afternoon.

He spoke of Cathedrals and explained why all dioceses could not have them. The Cathedral can do work which no parish church can accomplish. It is the Mother Church of the diocese. It is the Church at the heart of a city's life, which not only by the mystery and charm of its structure, its glorious music, its noble art, will arrest the attention of men's minds, but also will attract many who would not be drawn in through the usual parochial activities.

We need, not merely a Cathedral for Washington but a National Cathedral—one that is a credit to the whole Church in the Nation; one so impressive as to show what Christianity can be in expressing love for God and love for one's neighbor through the widest possible extension of Christian service.

What is done in Washington, the place to which the Nation naturally looks for its

ideals, will be widely noted and felt in every religious center of the country.

Washington is different from New York in that the City of Washington, or its diocese, cannot build the Cathedral. The whole country must help build it as it is to represent the Episcopal Church of the whole Nation. The smaller gifts help as well as the large ones. The more people there are giving, the more will become interested.

Bishop Fiske said one could not realize the beauty or symbolism of the great National Cathedral until one had seen it. The Cathedral is exquisitely beautiful. Dean Bratenahl had done a wonderful work in Christian symbolism—every decorative feature of the interior is planned to symbolize in some way the meaning of Christian Faith.

* * *

The following paragraphs are taken from a recent issue of *The Liverpool Daily Post*:

"A large amount of space is devoted to the subject of Liverpool Cathedral in the Christmas number of *THE CATHEDRAL AGE*, published at Washington, U. S. A., where a new Protestant Episcopal Cathedral is now in course of construction. In a lengthy descriptive article, Mr. Philip J. Turner, special lecturer in the Department of Architecture of McGill University, Montreal, says that 'the contribution which this monumental building makes to the national architecture of England is momentous.'

" 'Sir Giles Gilbert Scott has interpreted the spirit of tradition in a truly modern way,' writes Mr. Turner, 'and no critic

can deny the success of the conception. He has designed a great work that is both instinct with an individual impress, and one, too, that is eloquent of the fact that the Gothic way of building is not fossilised and incapable of real growth, but is full of vigorous vitality.'

"Prefaced to the article is a message by Sir Frederick Radcliffe, one of the original members of the Liverpool Cathedral Committee, in which he points out that, quickened not a little by progress in Liverpool, a realisation has grown up in England today, more than in any other age, of the influence of a cathedral on a vast community."

Bishop Freeman recently addressed the following letter to the laymen and older boys of the Diocese of Washington:

"The 41st National Convention of the Brotherhood of St. Andrew is to meet in Washington from Friday, October 5th, to Tuesday, October 9th, 1928, immediately preceding the General Convention of the Church. It will be a National Conference on Evangelism open to all churchmen. Separate meetings will be held for the boys. A four-day program of practical conferences and inspiring services and mass meeting is in preparation. Some of the greatest speakers in the Church will address us.

"May I suggest that you plan now to set aside these four days to take part in the Brotherhood Convention? Our co-operation will help the whole Church. It will help this diocese. It will help you and me as individual churchmen.

"I should like to see one thousand men and boys of our diocese register and attend. Such participation would give the work of our parishes a great push forward."

The Bishop of Lucknow, Dr. George Herbert Westcott, who died recently in Allahabad, India, was one of the seven sons of the Bishop of Durham, four of whom were missionaries in India. He shared with his brother, the present Bishop of Calcutta,

fame as tireless missionary workers, lovers of gardens and growers of roses.

Thanks to the cordial co-operation of thousands of friends throughout the nation, the distribution of religious Christmas cards from the Curator's Office at Washington Cathedral last year proved to be a successful undertaking. Having tried this experiment with most gratifying response for two years, the Cathedral authorities now know that beautiful Christmas cards, emphasizing the sacred significance of this joyous anniversary, meet a real need in many Christian families.

The supply of cards for 1927 was not sufficient to meet all the demands. More than 1800 letters were received congratulating the Cathedral upon its initiative in issuing these artistic messengers of good will and those who received them sent in the names of nearly 10,000 of their friends with whom they wished to share the joy they themselves had found in the Cathedral cards.

Another series of religious Christmas greetings will be issued this year under the imprint of the National Cathedral Association. Among the masterpieces of art to be reproduced in rich colors are paintings of the Madonna and Holy Child by Van Dyck, Perugino, Botticelli, Batoni, Correggio, Murillo, Ghirlandaio, Bellini and Raphael. In response to many requests, the set of twelve cards will include one view of the Apse of Washington Cathedral illuminated at night.

Members of the National Cathedral Association who wish to reserve one or more sets of the Cathedral Christmas cards for 1928 for themselves and their friends can do so by signing the blank at the bottom of this page. They will be invited, after the cards are received, to send a contribution of one dollar or as much more as interest in the building and maintenance of Washington Cathedral may dictate.

Reservations should be mailed to the Reverend Robert Lee Lewis, Curator's Office, Mount Saint Alban, D. C.

April 8, 1928.

TO THE CURATOR, WASHINGTON CATHEDRAL,
Mount Saint Alban, Washington, D. C.

I wish to reserve.....set (s) of the Cathedral Christmas Cards for 1928 which will as usual reflect and emphasize the sacred significance of Christmas.

Please forward the cards to me after October 1, 1928.

Name.....
Street Address.....
City and State.....

The late Sir Robert Hudson bequeathed to the Dean and Chapter of Westminster a page of the "Vulgate" printed by Gutenberg between 1450-1455—not merely the first printed Bible but the first book printed from movable type.

* * *

CONCERT FOR THE BENEFIT OF ALL HAL-
LOWS GUILD

Great interest among Cathedral builders, social leaders, garden lovers and music patrons in Washington has been aroused by the concert to be given for the benefit of All Hallows Guild, the Garden Guild of Washington Cathedral, in the ballroom of the Hotel Mayflower on the afternoon of April 17th. The Committee in charge of the arrangements for this concert has engaged as artists the well known Mme. Yolanda Mero, pianist, and Mme. Lashanska, soprano.

Mrs. John H. Gibbons, Vice-President of All Hallows Guild, is Chairman of this Concert Committee and has, assisting her: Mrs. Charles J. Bell, Mrs. G. C. F. Bratenahl, Mrs. Walter Bruce Howe, Mrs. Francis T. A. Junkin, Mrs. Daniel W. Knowlton, Mrs. McCook Knox, Mrs. George B. McClellan, Mrs. Henry Marquand, Mrs. Harold N. Marsh, Mrs. Jesse H. Metcalf, Mrs. Adolph Caspar Miller, Mrs. Frank B. Noyes, Mrs. George Wharton Pepper, Mrs. David A. Reed and Mrs. Walter R. Tuckerman.

Among those who, by becoming patronesses, have expressed their deep interest in the landscape development of the Cathedral hillside, are the following, the list of patronesses being headed by Mrs. Coolidge and Mrs. Dawes: Mrs. Richard S. Aldrich, Mrs. Copley Amory, Mrs. Frederic Atherton, Mrs. Truxton Beale, Mrs. Hiram Bingham, Mrs. Gist Blair, Mrs. William J. Boardman, Miss Mabel T. Boardman, Mrs. Alfred J. Brosseau, Mrs. R. Barrett Browning, Mrs. Benjamin H. Buckingham, Mrs. William R. Castle, Jr., Mrs. Robert Hollister Chapman, Mrs. Robert S. Chew, Mrs. Henry Getty Chilton, Mrs. Sydney A. Cloman, Mrs. James Couzens, Mrs. Defrees Critten, Miss Marjorie Critten, Mrs. Alastair P. Gordon Cumming, Mrs. Victor Cushman, Mrs. John Washington Davidge, Mrs. Dwight F. Davis, Mrs. F. Trubee Davison, Mrs. Charles S. Deneen, Mrs. Daniel B. Devore, Mrs. Clarence C. Dill, Mrs. Henry F. Dimock, Mrs. William McKee Dunn, Mrs. Walter E. Edge, Mrs. Ehle, Mrs. Hayne Ellis, Mrs. William Corcoran Eustis, Mrs. Thomas Ewing, Mrs. Henry W. Fitch, Mrs. Henry Fitzhugh, Mrs. Joseph Fletcher, Mrs. Freeman, Miss Isabel Freeman, Mrs. Louis A. Frothingham, Mrs. Frederick H. Gillett, Mrs. Charles C. Glover, Mrs. Charles Carroll Glover, Jr., Mrs. James M. Green, Miss

Bell Gurnee, Mrs. Stokes Halkett, Mrs. John Hays Hammond, Mrs. Edward A. Harriman, Miss Annie M. Hegeman, Mrs. Alvin T. Hert, Mrs. Frederick C. Hicks, Mrs. Ridgely Hunt, Mrs. Walter Stilson Hutchins, Mrs. Hennen Jennings, Mrs. Howard T. Karsner, Mrs. Rudolph M. Kauffman, Mrs. Frederick A. Keep, Mrs. Frank B. Kellogg, Mrs. Sidney Kent Lagaré, Mrs. Marshall Langhorne, Mrs. James T. Leavitt, Mrs. Demarest Lloyd, Mrs. Robert Locke, Mrs. Breckinridge Long, Mrs. Ezra Butler McCagg, Mrs. M. M. McComb, Mrs. McCormick-Goodhart, Miss Jessie C. McDonald, Mrs. John McGowan, Miss Anna McGowan, Mrs. George Payne McLean, Mrs. Randolph H. McKim, Mrs. Edward B. Meigs, Mrs. Keith Merrill, Mrs. Eugene Meyer, Jr., Miss Gertrude Walden Myer, Mrs. George Hewitt Myers, Mrs. Harry S. New, Mrs. Newbold Noyes, Mrs. Arthur O'Brien, Mrs. James Parmelee, Mrs. Walter G. Peter, Mrs. Thomas W. Phillips, Jr., Mrs. Z. B. T. Phillips, Mrs. John L. Proctor, Mrs. Robert C. Ransdell, Mrs. Henry Rea, Mrs. Philip M. Rhineland, Mrs. William Barret Ridgely, Mrs. William C. Rives, Mrs. Theodore Douglas Robinson, Mrs. E. Rust-Smith, Mrs. John Rutherford, Mrs. Frederic M. Sackett, Mrs. Edward Terry Sanford, Mrs. Carl T. Schuneman, The Misses Sedgley, Mrs. Henry Seligman, Mrs. Swagar Sherley, Mrs. John D. Sherman, Mrs. E. H. G. Slater, Mrs. James R. Sloane, Mrs. Edward J. Stellwagen, Mrs. Anson Phelps Stokes, Mrs. Stotesbury, Countess Szechenyi, Mrs. William Howard Taft, Mrs. Lawrence D. Tyson, Baroness van Boetzelaer, Mme. van Royen, Mme. Vurpillot, Mrs. J. Mayhew Wainwright, Mrs. Charles G. Warden, Mrs. Charles Warren, Mrs. Joseph E. Washington, Mrs. Henry Winfield Watson, Mrs. Sumner Welles, Mrs. Walter Wheatley, Mrs. John Campbell White, Mrs. Francis White, Mrs. Curtis Dwight Wilbur, Mrs. Walter Wilcox, Mrs. William Holland Wilmer, Mrs. Charles Boughton Wood and Mrs. John Hervey Young.

* * *

On behalf of King Albert of Belgium and of the Belgian government, Prince Albert de Ligne, the Ambassador to the United States, presented on February 12th a porcelain plaque and two ancient Flemish lanterns to Bishop William T. Manning at the Sunday afternoon services in the Cathedral of St. John the Divine.

In offering the gifts the Belgian Ambassador declared that King Albert, "moved by sentiments of friendship toward the Bishop and people of the diocese," desired to manifest his sympathetic interest in the "pious work and have some part, however small, in contributing to the

adornments of the Cathedral." The lanterns, he said, were offered in "grateful appreciation of the innumerable benefits conferred on the Belgian nation by the people of the diocese and church."

The old porcelain plaque depicts the Descent from the Cross and was formerly hung in the private chapel of King Albert's father, the count of Flanders. Prince Albert said that it had been chosen as the King's personal offering because of its intimate association with memories of his early life.

In accepting the gifts Bishop Manning said: "We value these gifts beyond measure because of the special place which your heroic country holds in the hearts of all Americans. We shall cherish them among our most sacred possessions." (From the *New York Herald-Tribune*, February 13, 1928.)

From fifty parishes of this city and outlying towns of the Diocese of Washington, more than 450 men gathered last night at the City Club in the second annual Men's Fellowship Dinner in honor of the Right Rev. James E. Freeman, Bishop of Washington, who modestly characterized it, however, as a demonstration "not to honor one man, but to honor the Lord and Master."

The group, which filled the big City Club dining hall to capacity, heard Bishop Freeman fling a ringing challenge to what he called this "flabby period," an age of "unprecedented prosperity in which we have lost some of the fine fiber we had during the World War." It was troubles, heavy difficulties, the Bishop said, that developed stamina, character and made for progress in men and in churches. (From the *Washington Star*, January 24, 1928.)

Holiday Recollections of a World Tour, by the Bishop of London, published by Thornton Butterworth, is to appear in May. Some of the personalities of whom the Bishop writes, as a result of meeting them, are the Emperor of Japan, President Coolidge and Henry Ford.

The election of the Reverend Robert Johnston, D.C.L., D.D., rector of St. John's Church in Washington, as a member of the Chapter of Washington Cathedral, is announced by the Bishop of Washington. The appointment carries with it the title of Canon of Washington.

Canon Johnston came to the Capital City in 1922 after serving for thirteen years as rector of the Church of the Saviour, Overbrook, Philadelphia, Pa. During his term as rector, the interior of that church was so remodeled as to make it one of the most beautiful parish churches in the coun-



CANON ROBERT JOHNSTON

try. In recognition of his work among the undergraduates, the University of Pennsylvania conferred upon him the honorary degree of Doctor of Divinity and King's College, Nova Scotia, conferred on him the honorary degree of Doctor of Civil Law.

In addition to being rector of St. John's parish, Canon Johnston is Chairman of the Department of Missions in the Diocese of Washington and one of the editors of *The Forerunner of the General Convention*.

It is costing a quarter million francs to restore the great rose window in the center of Rheims Cathedral, writes Sterling Heilig in a recent issue of the *New York Times*. That is a single item in the situation. Thirty-nine windows were totally destroyed in the World War, all of them still having the famous thirteenth century stained glass. Only eight are sure to be reconstituted.

It is fortunate that so many can be accurately repaired, in great part with original old glass fragments. Thanks are due to the remarkable Simon family which has had charge of the windows for one hundred years!

See THE CATHEDRAL AGE, Michaelmas issue, 1927, for an interesting illustrated article on the restoration program at Rheims Cathedral.

The anniversary of the consecration of the late Right Reverend Henry Yates Satterlee, D.D., L.L.D., as the first Bishop of Washington, was commemorated at a spe-

cial service in the Bethlehem Chapel of Washington Cathedral on March 26 at 10 A. M. Bishop Satterlee's favorite hymns and anthems were sung by the Cathedral choir and Bishop Freeman delivered the memorial address.

Bishop Satterlee, whose labors for the Diocese of Washington and for Washington Cathedral are a lasting heritage of the Episcopal Church, made a notable record as the first Bishop of Washington. He was prominent in the national affairs of the Church, as well as a writer of renown. He served as Bishop of Washington until his death on February 22, 1908.

Bishop Satterlee is buried in the Bethlehem Chapel, a memorial to his services as first Bishop of Washington, and the first portion of Washington Cathedral to be completed. Over the vault, behind the altar of Bethlehem Chapel where rest the bodies of Bishop Satterlee and his wife, Jane Lawrence Satterlee, is an exquisite alabaster tomb, the work of W. D. Caroe, resident architect of Canterbury Cathedral, England, which is one of the art treasures of Washington Cathedral.

Before becoming Bishop of Washington, Bishop Satterlee served for many years as rector of Calvary Church, New York. He was a graduate of Columbia University and the General Theological Seminary in New York City and later in life was honored by degrees from prominent educational institutions.

The passing of Earl Haig was an unexpected blow to England. This gallant soldier is being mourned throughout the British Empire. He was a devout and earnest member of the Church of Scotland whose services he attended regularly. His work for the ex-service men was instrumental in saving England from grave dangers at home after the Armistice. It is little known that he gave half of the Empire's gift to him, a matter of £50,000, to found the British Legion, in spite of the fact he was a man of moderate means.

In contrast to others, he published nothing concerning the conduct of affairs in the World War. An interesting story is told of his having aided some stranded motorists to continue their journey. One of them said, "Pardon me, but have I seen you before?" "My name's Haig—I'm an army man," he replied and continued his walk.

Commenting upon the generous anonymous gift of \$500,000 for erecting and endowing the north choir aisle chapel in Washington Cathedral, the *Baltimore Sun* said in a recent editorial: "The gift is some evidence of the continuing of reli-

gious sentiment in this country. In a materialistic age it is well that spiritual things receive occasional striking emphasis, and an endowment of this sort, ranking with those made to universities and scientific organizations, helps to restore a balance. The old and important relation between art, religion and general culture is recognized in this citizen's generosity, a new evidence that wealth also can serve spirit and beauty in creating for America a richer life."

The Reverend Dr. Charles Wood, Chairman, and his associates on the Committee for the Building of the National Presbyterian Church in Washington, recently spent an hour at Washington Cathedral where they were welcomed by Canon Arthur B. Rudd in the name of the Bishop of Washington, the Dean and the Cathedral Chapter and were shown through the crypt chapels and the present construction work which is going forward on the main floor of the edifice.

The Forerunner, a new magazine in the interests of the General Convention, has made its appearance in Washington. It is published under the authority of the Bishop of Washington and the Diocesan Committee for the General Convention. Canon Robert Johnston and Canon D. Wellington Curran are in direct charge of it. One of its objects is to make such communications as will inform Church people generally of the matters to be brought before the Convention proper. Further information may be obtained by writing to the editors, care of The Diocesan House, 1329 K Street N. W., Washington, D. C.

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cial service in the Bethlehem Chapel of Washington Cathedral on March 26 at 10 A. M. Bishop Satterlee's favorite hymns and anthems were sung by the Cathedral choir and Bishop Freeman delivered the memorial address.

Bishop Satterlee, whose labors for the Diocese of Washington and for Washington Cathedral are a lasting heritage of the Episcopal Church, made a notable record as the first Bishop of Washington. He was prominent in the national affairs of the Church, as well as a writer of renown. He served as Bishop of Washington until his death on February 22, 1908.

Bishop Satterlee is buried in the Bethlehem Chapel, a memorial to his services as first Bishop of Washington, and the first portion of Washington Cathedral to be completed. Over the vault, behind the altar of Bethlehem Chapel where rest the bodies of Bishop Satterlee and his wife, Jane Lawrence Satterlee, is an exquisite alabaster tomb, the work of W. D. Caroe, resident architect of Canterbury Cathedral, England, which is one of the art treasures of Washington Cathedral.

Before becoming Bishop of Washington, Bishop Satterlee served for many years as rector of Calvary Church, New York. He was a graduate of Columbia University and the General Theological Seminary in New York City and later in life was honored by degrees from prominent educational institutions.

The passing of Earl Haig was an unexpected blow to England. This gallant soldier is being mourned throughout the British Empire. He was a devout and earnest member of the Church of Scotland whose services he attended regularly. His work for the ex-service men was instrumental in saving England from grave dangers at home after the Armistice. It is little known that he gave half of the Empire's gift to him, a matter of £50,000, to found the British Legion, in spite of the fact he was a man of moderate means.

In contrast to others, he published nothing concerning the conduct of affairs in the World War. An interesting story is told of his having aided some stranded motorists to continue their journey. One of them said, "Pardon me, but have I seen you before?" "My name's Haig—I'm an army man," he replied and continued his walk.

Commenting upon the generous anonymous gift of \$500,000 for erecting and endowing the north choir aisle chapel in Washington Cathedral, the *Baltimore Sun* said in a recent editorial: "The gift is some evidence of the continuing of reli-

gious sentiment in this country. In a materialistic age it is well that spiritual things receive occasional striking emphasis, and an endowment of this sort, ranking with those made to universities and scientific organizations, helps to restore a balance. The old and important relation between art, religion and general culture is recognized in this citizen's generosity, a new evidence that wealth also can serve spirit and beauty in creating for America a richer life."

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Cathedrals Commission of the Church of England. Extract from this book and other interpretative articles on this noteworthy study of Cathedrals will appear in THE CATHEDRAL AGE.

* * *

The Bishop of Washington and former Senator George Wharton Pepper, chairman of the National Executive Committee for Washington Cathedral, participated in a splendid meeting held recently at the residence of Mrs. William Corcoran Eustis under the auspices of the Woman's Auxiliary to awaken interest in the forthcoming General Convention of the Church in October. Rear Admiral Cary Grayson, general chairman of the Convention Committee, presided.

Bishop Freeman told of plans to complete the choir of the Cathedral and the great crossing piers and enclose them so that approximately 3,200 persons can be accommodated at some of the religious services incident to the General Convention. He also said that more than one-half of the necessary fund of \$50,000 for the expenses of entertaining the General Convention had been raised.

The principal address of the afternoon was made by Mr. Pepper who has attended General Conventions as a deputy for the

past thirty years. He expressed the opinion that the forthcoming Convention will be one of the most notable ever held.

That the General Conventions of the Episcopal Church in the United States have continued in an unbroken line triennially since the birth of the nation was pointed out by Senator Pepper.

Speaking of Washington Cathedral, of whose National Executive Committee he is chairman, he said that it comprised a great opportunity to put an outstanding symbol of the power of religion on Mt. St. Alban just as the Capitol building is a symbol of the power of the Nation.

The concluding address was given by Mrs. Charles Pancoast of Philadelphia who spoke on the Woman's Auxiliary and its United Thank Offering and Corporate gift which will be made at a great service during the sessions of the General Convention.

* * *

Much regret was expressed in this country over the news from England that the Right Reverend Francis James Chavasse, Bishop of Liverpool for twenty-three years, died on March 10 in Oxford at the ripe age of 81 years. Bishop Chavasse's name is associated chiefly with the great Liverpool Cathedral which was described in the



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last issue of THE CATHEDRAL AGE. He retired from his bishopric in 1923 because of the infirmities of age and went to his beloved Oxford to pass the remainder of his life.

The Church of England Newspaper says in a recent issue that in the Galilee Chapel of Durham Cathedral an altar in the Norman style has been dedicated in memory of Canon Cruickshank, Professor of Greek in Durham University from 1910 to 1927. There was a large congregation representative of the Cathedral Foundation and the University of Durham. Mrs. Cruickshank occupied a seat in the Chapel.

Much interest is exhibited in England in the proposed School of English Church Music. It is being founded by Sydney H. Nicholson, formerly organist of Westminster who has also served as organist at both Manchester and Carlisle Cathedrals. For twenty years Mr. Nicholson has worked for a higher standard of music in English churches and Cathedrals. His plan is to place the school in London at an estimated cost of \$35,000 a year where organists and choirmasters should not only hear lectures, but have practical experience in choir training. In connection with this movement it is interesting to note that the Bishop of Carlisle recently advanced the theory that the proper place for both choirs and organs was at the west end of church buildings, behind the congregations.

A beautiful oak litany desk has been placed in the choir in Chichester Cathedral by the Dean in commemoration of twenty-five happy years' service.

Future issues of THE CATHEDRAL AGE will contain, among other features, illustrated articles on the Library in Hereford Cathedral, recent progress made in the building of the Cathedral of St. John the

Divine in New York, art treasures in Palma Cathedral (a fascinating manuscript just received from W. Douglas Caroe, resident architect of Canterbury Cathedral, with photographs never before published), St. Paul's in London and the greatest Cathedral repair program ever undertaken, St. Paul's Cathedral in Detroit, recent restoration work at Lincoln Cathedral, additional photographs of shrines and buildings in Washington, "Inspiring Glimpses of Your Other City" and an article by Canon DeVries on "Nature's Cathedrals."

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The Diocese of St. Albans in England has issued the first number of a quarterly magazine to be edited by Canon Arnold Mayhew.

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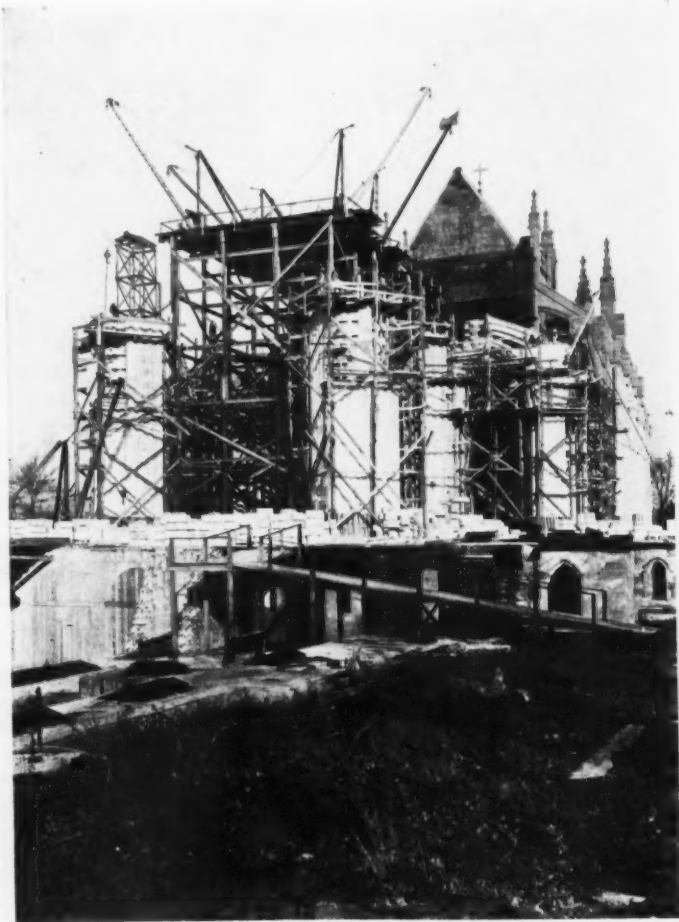
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